

TRUTH DEFENDED:

O R, A
VINDICATION
OF THE
ETERNAL LAW,
AND
EVERLASTING GOSPEL.

THE FIRST PART.

WHEREIN

The Immutability of the Law; its high Demands; the Incapacity of Man for obeying it, in his fallen State, are asserted and proved.

The Suretiship of CHRIST; his obeying and suffering in our Stead; are maintained and defended.

And the Concernment of Faith in Justification, is opened and explained.

By JOHN BEART.

THE THIRD EDITION.

ILLUSTRATED

With Explanatory NOTES, and QUOTATIONS at large.
With an APOLOGY to the READER.

By the Rev. CHARLES DE COETLOGON, A. M.

Ye shall know THE TRUTH, and the Truth shall make you free. JOHN viii. 32.

Qui benè distinguit, benè docet. BENGELIUS.

L O N D O N:

Re-printed for J. MATHEWS, No. 18, in the Strand;
and J. W. PIERCY, Printer, in Coventry.

M DCC LXXIX.



A P O L O G Y

T O

T H E R E A D E R.

THE many furious and bold attacks made upon the religion of the blessed Jesus, by the united forces of INFIDELITY, ERROR, and PROPHANENESS, ought to provoke the zeal and rouse the courage of the most timid soldier, who professes to fight under the banner of the great Captain of our Salvation. While the enemies of the truth have impudence enough to appear without a mask ; and in defiance of modesty or conscience, to avow their contempt of and opposition to the truth of God ; where is the man, who builds upon that truth *a hope full of immortality*, who will not be alarmed, and feel himself interest-

ed in every humble attempt to set CHRISTIANITY upon its rightful throne, and its foes under its feet. Neutrality in such a cause is cowardice, not to say impiety, of the most infamous kind. And however our adversaries may chuse to stifle our zeal and warmth *persecution* and *madness*, let them know, that “ it is good to be “ zealously affected always in a good “ cause, and that

“ Passion, is reason ; transport, temper here :
“ On such a theme ’tis impious to be calm.”

Let it not however be imagined that the following treatise is at all calculated to expose *persons*, but *things* ; such as *error* and *falsehood*, and whatever is contrary to *sound doctrine*.— Nor are any subjects, circumstantial or indifferent, taken into consideration, but those only which enter into the very vitals of revealed religion, and with which the whole fabric of Christianity must stand or fall ; and to
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give up which, were to give up the
TRUTH AS IT IS IN JESUS.

A right of private judgment is the privilege and property of every man. "We should do well, as a great writer observes, to commiserate our mutual ignorance and mistakes, and endeavour to remove them in all the gentle and fair ways of information; and not instantly treat others ill, as obstinate and perverse, because they will not renounce their own, and receive our opinions, or those we would enforce upon them." And when we make our sentiments public, it should certainly be done with moderation and care; and not as if we had any authority to impose our creed upon another's judgment or conscience. It may nevertheless be an act of benevolence to society, as it certainly is a duty we owe to God, to guard the minds of the ignorant and unwary against the deceits of error and delusion; and to "*Speak that truth in love,*"

love," which we believe came from God, and leads to him. And, away with such a man from the earth, for it is not fit that he should live upon it, who can see the press teeming with blasphemous libels against his Lord and Saviour, with publications that give God the lie in all the doctrines by which our holy religion is distinguished, *unconcerned* and *unhurt*.

At the beginning of the Reformation, the great doctrine of "free justification by the grace of God through the faith of Christ," was reckoned, "*Articulus stantis aut cadentis Ecclesiæ*:" the grand point with which the Protestant church must stand or fall; the very pillar and ground of the truth. Whereas, it is now either entirely neglected, or violently opposed, and the faithful preachers of it stigmatized as the enthusiasts of the age. The Clergy of the Church of England have been told, even in the public charges delivered to them by
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their superiors, that *they* preach most suitable to the chief design and to the spirit of the christian religion, who inculcate and enforce, not the distinguishing doctrines of the *atoning sacrifice*, and *imputed righteousness of Christ*, the *free grace*, and the *renewing influences of the holy Spirit*; but, the *moral duties* and *precepts* of the gospel. Nay, and such is the corruption of the times, and such our dreadful apostacy from the faith once delivered to the saints, that the doctrine maintained by the apostle Paul in *Rom. iii. 28.* has been called in an open court of judicature in this kingdom, “ A damnable doctrine.” Who could forbear exclaiming to such an one, in the spirited language of the great Roman orator against Catiline, “ *Quem ad finem sese effrænata jactabit audacia? Nihil-ne te timor populi, nihil consensus bonorum omnium, nihil hic habendi senatus locus, nihil horum ora vultusque moverunt? O Tempora! O Mores!*”

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To defend this fundamental article of our religion from the fury of its adversaries; to purge it from the false glosses of its specious friends; and to set it in its true scriptural light—to assert the honor of the divine law, the dignity of the divine government, and the glory of the Redeemer—to point out the true way of pardon, righteousness and life to the serious mind and humble enquirer—to preserve the safe and proper medium between every extreme—is the grand business, in which our author is embarked. How far he has succeeded in his design, *Quot homines, tot sententiæ*: that must be left to the judgment of the *pious reader*. We will venture however to say, that few books contain so much important knowledge in so narrow a compass, and that few are more likely, by the divine blessing, to secure the mind from every dangerous error, and to give a right understanding in all things.

L. G. *Placc.*

C. DE COETLOGON.

THE P R E F A C E.

WHAT is that righteousness wherein a sinner may stand before God, pardoned and accepted unto eternal life? is a question confessedly of the highest importance and concernment. That the righteousness of the Lord Jesus Christ, fulfilled by himself, here on earth, in our room and stead, is that alone righteousness, which answers all charges of all laws whatsoever, on the behalf of the believer in Jesus; is the true gospel-answer to this inquiry. In this all the lines of this treatise centre; the design whereof is the *establishment* of those who have received this glorious truth of the gospel, and the *conviction* of others. It is matter of great lamentation, that this should be the subject of dispute amongst Protestants.

If Christ be owned in his work and office of a *Saviour*, in opposition to the *Socinian* blasphemy, there are but these two ways *supposable*, in which he can be so: either, that making reparation for the breach of the first covenant, he hath procured a *remedial law* of lower terms, condescending to our weakness; that by obedience thereto,

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we might work out a justifying righteousness ourselves, intitling to life and happiness: or else, that coming into our place and stead, he hath fulfilled, in our room, a justifying righteousness himself, which to all intents and purposes, is made ours, for justification before God, from all condemnation. Here are the two ways: and how contrary these two are, *that Christ hath procured by his death an abatement of the law, that our obedience should justify*; and on the other hand, *that Christ hath altogether fulfilled the law, and that his righteousness is imputed for justification*; let those believers judge, who have *their senses exercised to discern both good and evil*. The bottom of the controversy therefore is about the *justifying righteousness of a sinner*: whether it is of Christ, or of himself? at least, whether it is Christ's *alone*, or Christ's *and* his? the one as answering the penalty of the law of works; the other as answering another law, that is supposed to have a charge against men, till they have fulfilled its conditions. All other arguings in this controversy are but incident, and aim to establish one of these ways of righteousness. And according as men hold here, their whole frame and system of doctrine must be disposed, that there may be a harmony in the parts.

The people, with whom I have to do in this part of this *vindication*, teach, (1.) *That Christ, having satisfied for the breach of the*
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old law of works, hath procured and given a new law, a remedial law, or a law of lower terms than the old, suited to our fallen state, and accepting of sincere obedience instead of that perfect obedience, which the old law required, this is the Πῶτον Ψευδος, or foundation-falsity of their whole doctrine. (2.) That the whole world is under the law of grace; and consequently that they who perish, do perish as transgressors of the new law, and under the penalty thereof, though they are also left to the condemnation of the old, in not complying with the grace held forth in the new. (3.) That Jesus Christ did not fulfil the precept of the law for us himself; but by his death and sufferings obtained, that our obedience should be accepted for a gospel-righteousness, and that therefore we are truly justified before God by gospel-works. (4.) That Christ died to render the whole world salvable, or to put them into a capacity of being saved, by their fulfilling the conditions of this new law. (5.) That faith and repentance are not the purchase of Christ for us, but given out of the grace of election. (6.) That the gospel is a law, even that new law, which they contend for; containing precepts, and also promises, and threatenings, as the sanction of those precepts. And that it saith, Do and live, in some allayed and milder sense than the first covenant. (7.) That the covenant of grace is conditional, and that justifi-

zification and salvation are to be sought in this way; viz. of our fulfilling the conditions.—
(8.) They don't heartily relish the terms [surety] as spoken of Christ, and [imputation] as spoken of his righteousness, nor admit them in the full and proper sense. They abase those texts that speak of God's righteousness, as meaning only man's righteousness of God's accepting and appointing. For it seems man's righteousness must stand, whatever becomes of Christ's. (9.) They obscure and legalize the doctrine of faith and works. Faith in justification must be the same, as covenanting or consenting to have Christ as Lord and Saviour, or as christianity itself; viz. It is considered as a duty performed by us, as a condition of our justification, and as a principle and root of all obedience. Again, That works are the express condition of the continuance of our justification, having the same kind of causality as faith, though of somewhat less efficacy. (10.) That Paul by works, which he excludes from justifying, understands either works of the law of Moses as such, or works of the law of innocency, viz. perfect works: but gospel works must by no means be excluded; yet under their gospel works they include all the duties of the law; only they must be sure to be imperfect, else they will not justify; and so they surely are, and therefore cannot justify. (11.) They speak of two courts in which, or two bars at which, men must
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be justified: the bar of the law, and the bar of the gospel: which will well nigh bring in the popish doctrine of double justification. (12.) That a believer is not perfectly justified in this life. A perfect and complete justification is not to be expected till the day of judgment.

What shall we say? must we be silent, and, for peace sake, quietly give up the glorious truths of the gospel? or, if some, thro' cowardice, or indifferency of Spirit, or love of ease, are willing so to do; shall not others be constrained by the love of Christ to appear in his cause? shall we not warn honest unwary souls, that these are the doctrines that are received and spread abroad by our young generation, of *teachers*? or, if they themselves, cunningly, and by degrees, publish these to be their sentiments; shall we not tell their hearers, that there is latent poison in them, which they discern not? and that a great body of the reformation have made themselves a * *captain* to return, if not to *Egypt*, yet so far that way as mount *Sinai*, when we seemed almost at the borders of *Canaan*?

It is with great reluctancy, as being unwilling to offend any man, that I speak these things; and I had not appeared in this publick way, had it not been *to give*, and *to leave* a testimony to the truth against growing error. I know that many more able pens

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have

* Mr. Richard Baxter.

have been engaged in this controversy: but according to the ability given me of Christ, I was willing to make this effort, for the sake especially of that part of the country, where providence has placed me; not so much with respect to what has been *printed*, but being chiefly moved by observing, that the infection was very rife amongst *preachers*. As to those whom I oppose, I could reason with them, I could beseech them, I could (so far as I know my own heart) spend myself to the utmost, for their sakes, and the sake of souls to whom they minister, if I might be (tho' most unworthy) at all instrumental to convince them of that which I take to be error, and indeed *another gospel*, and not the gospel of Christ in its purity.

That there has been a nearer approach to the doctrine of the Church of *Rome* by those of the *protestant* profession in the article of *justification*, than what was admitted by the first reformers from popery, the papists themselves are very apprehensive: as appears by a book entituled, *an exposition of the doctrine of the Catholic church*. It is take notice of, both in the *advertisement* or preface, p. 9, 10. and also in the *exposition* itself, §. 6, and 7. upon the articles of *justification, and merit of good-works*. Where he saith, "Those who are never so little versed in the history of the pretended reformation,

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tion, are not ignorant how the first authors proposed this article [*of justification*] to all the world, as the principal of all the rest, and as the most essential cause of their separation. So that this is the most necessary to be well understood." And then, after a cunning and plausible account of the doctrine of the *Roman Church*, as to these articles he adds: "And indeed we must acknowledge, that the learned of their party do not contend so much of late about this subject, as they did formerly. And there are but few who do not now confess, there ought not to have been a breach upon this point. But if this important difficulty about justification, upon which their first authors laid all their stress, be not looked upon now as essential, by the wisest persons among them, we leave them to think, what they ought to judge of their separation, and what hopes there would be of a union, if they would but overcome their prejudice, and quit the spirit of contention."

——Pudet hæc Opprobia nobis
Et dici potuisse, & non potuisse refelli.

It will not be improper here (for opening people's eyes, and shewing them whither we are going) to insert a passage of Mr. *Baxter's*, written by himself in the latter part of his

time, as I find it in his life, published by Mr. *Sylvester* : it is as follows : “ My censures of the *Papists* do much differ from what they were at first : I then thought, that their errors in the *doctrines of faith* were their most dangerous mistakes, as in the points of *merit, justification by works, assurance of salvation, the nature of faith, &c.* But now I am *assured*, that their misexpressions, and misunderstanding us, with our mistakings of them, and inconvenient expressing our own opinions, have made the difference in these points to appear much greater than they are; and that in some of them it is next to none at all. But the great and irreconcilable differences lie in their church-tyranny and usurpations, and in their great corruptions and abasement of God’s worship, together with their befriending of ignorance and vice. *Part 1. p. 131.*

The same author in his *aphorisms* (*Thef. 51. p. 130.*) hath a saying that I can’t forbear taking a little notice of here.—“ It will be (*faith be*) a senseless shift, in such an accusation, to shew Christ’s legal righteousness, instead of our own evangelical righteousness; to tell *Satan*, that Christ hath fulfilled the law for us, when he is accusing us of not fulfilling the gospel; silly women are made believe by *antinomian* teachers, that this is a solid way of comforting : but *Satan* is
a better

a better *logician* than to take *quid pro quo*, and to be baffled by such arguing." *Answ.* The best is, that these accusations are supposed to be false, and as to every believer are so: that there would need no justification in this matter, unless there were some devil to bring in a false charge. But notwithstanding Mr. *Baxter's* triumph over his *antinomian* teachers; this one thing believed, that Christ is my righteousness, and hath fulfilled the law, and satisfied the justice of God for me, will bear out, and bear up the soul against all charges of conscience, of earth and hell. And if it is not a solid way of comforting, I say that *Satan* is a more subtle tempter, than to *pursue* this point, but would let such souls alone in their false comfort. But forasmuch as he pursues it, it is because he would not let the soul rest here, in so sure and safe a rock: for so impregnable is this strong hold, and blessed fort, that all the fiery darts of the devil cannot demolish it.—He that can by faith tell *Satan*, that Christ hath fulfilled the law, feels in himself that he is a believer, and what *charge* can then be against him? that *Christ has died*, is an answer to all charges, *Rom. viii. 33, 34.* For how can he be an unbeliever that builds his soul upon this, and fetches his comfort therefrom? Away, *Satan!* with thy sophistry. Here's then the *object* of faith, without going to

his faith first, and then to Christ the object. The *silly women*, whom Mr. *Baxter* despised, may take in more of this blessed gospel, and the comfort of it, than (perhaps) he was able to do. *Luther* was exercised with as great temptations (it may be) as any man, trained up in that school, and had learned by experience what was the right way of comforting tempted souls. * He, speaking of the righteousness of faith, saith thus, "Whoso doth not understand or apprehend this righteousness in afflictions and terrors of conscience, must needs be overthrown: for there is no comfort of conscience so firm and so sure as this passive righteousness." *And a little after*, "Wherefore the afflicted and troubled conscience has no remedy against desperation and eternal death, unless it take hold of the forgiveness of sins by grace, freely offered in Christ Jesus; that is, the passive righteousness of faith, which if it can apprehend then it may be at quiet, and boldly say, I seek not this active or working righteousness, although I know that I ought to have it.—Briefly, I rest only upon that righteousness, which is the righteousness of Christ, and of the Holy Ghost. *And—* Where Christ is truly seen in deed, there must

* Argument to the epistle of *Paul* to the *Galatians*. Engl. Translat.

must needs be full and perfect joy in the Lord, with peace of conscience, which most certainly thus thinketh: altho' I am a sinner by the law, and under its condemnation, yet I despair not, yet I die not, because Christ liveth, who is both my righteousness and my everlasting life. *Elsewhere*, viz. on Gal. i. 11, 12. I know (*saieth he*) in what hours of darkness I sometimes wrestle. I know how often I suddenly lose the beams of the gospel and grace.—We have good experience of this matter, &c. But when, in the very conflict, we should use the gospel, which is the word of grace, consolation, and life, there doth the law, the word of wrath and death, prevent the gospel."

Luther's heart was full of this matter. And true spiritual experience leads to this, however carnal reason, conscience, or *Satan*, may play the sophister. What room is here for another law, another charge, another righteousness, another way of comfort? this doctrine was the foundation that the reformed churches were laid upon, in opposition to the popish way of works; but now it is only a way to comfort *silly women*. For *Satan* will not take *quid* for *quo*, nor suffer some men to rest, till he drive them from this foundation; not because it is an unsafe, but because it is a safe one. Sure I am, there is abundance of sweetness, light, and
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comfort, to doubting and afflicted consciences, in that honest plain book of *Luther* on the *Galatians*: and it is no soul-deceiving way, but the very comfort of the gospel, which is there proposed, as that which was with life, warmth, and vigour, upon his own soul. But it is come to pass which he foretold, “that after his time this doctrine of justification would be almost extinguished in the church.”

That men naturally are prone to rest in their own righteousness, and that to bring them off this, to a single dependence on that of Jesus Christ, is a great part of the work of the Holy Ghost in conversion, is confirmed in the experience of the saints; and therein also the doctrine contained in this book. This is a matter of very great consideration with me, and I regard not those, who, being unacquainted with the work of God themselves, do make all such things the object of their ridicule. Take therefore two or three testimonials hereunto.

The first is of a private Christian, *viz.* *Thomas Mousley, Apothecary*, who died 1669. His * experiences were left written with his own hand. Having related many of God’s deal-

* Published at the end of his funeral sermon, entitled, *Death unsung*. By Mr. *James Jansway*, An. 1672. See p. 108.

dealings with him in convictions, &c.—
 “ When I was reading (*saith he*) in Mr. *Shepard’s sincere convert, and sound believer*, concerning the soul’s resting in duties, and how hard a thing it is to forsake all its own goodness, and wholly to throw itself upon *Christ alone*—I was much troubled, and my thoughts were much perplexed. At that time also the Lord was pleased to let me see my own nakedness so much (and that which I took to be a covering to it, made it seem to be much more naked than I could have imagined it to be) that then I thought the more I prayed, the more I sinned; and the more I confessed, and repented, and bewailed my own wretched heart, the more I had cause to do so still, especially in the time of duty. And now I looked upon myself in a most sad and destitute condition, when I saw my own goodness departing from me, which I idolized as the rock of my salvation, and such a numberless number of sins came afresh into my mind.—And then I did see the want of Christ more than ever, not only to cover my sins, but my righteousness too. O then I did desire to say from my heart, none but Christ, none but Christ, yea, ten thousand worlds for Christ; and with *Luther*, that if I were able to keep the whole moral law, I would not trust to this for justification. And now I do find it a more hard thing
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by far to get out of myself, and from trusting in duties, and wholly by faith to rely upon Christ's merits, than ever I found it to leave sin. I found I was passive all along, and was not able to move a step further than the Lord upheld and led me." And a little after, p. 112. In short, altho' I had been sick of sin, yet never before then of self-righteousness; now seeing myself sick as much of the one, as of the other, I hoped Christ would be my physician, and that in him my help would soon be found."

Another, a part of whose experience I shall mention, was a worthy minister of the gospel, viz. Mr. Owen Stockton, * who has thus wrote:

" March 26, 1654. I find that tho' in my judgment and profession I acknowledge Christ to be my righteousness and peace; yet upon examination I observe that my heart hath done quite another thing, and that secretly I have gone about to establish my own righteousness, and have derived my comfort and peace from my own actings.— For when I have been disquieted by the actings of my sins, that which has recovered me to my former peace hath not been, that
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* Whose name is still fresh in the memory of many in and about *Ipswich*, whose souls were refreshed by his ministry. His life was published by Mr. *John Fairfax*, An. 1681.

I could find God's speaking peace thro' the blood of Christ; but rather from the intermission of temptation, and the cessation of those sins. When I have been troubled at an evil frame of heart, I do not find, that the righteousness of Christ hath been my consolation; but that which has relieved me, as far as I can find, was, that afterwards I have found myself in a better temper. Having been in trouble and perplexity, I have read the scripture, gone to prayer, and in doing these, I have been relieved: yet I do not find, that at such times, I had real, true, living communion with God, in such duties; or that the Spirit of God did in those duties reveal to me my interest in Christ, and so quiet my conscience. Hence I come to see what great need I have, and that it is of singular use, to watch over my soul in all its ways, both in reference to sin, that I fall not into it; and when fallen, what the carriage and actings of my soul are at such a time; whether I flee for relief to God in Christ, or to my own works.—For as *Satan* keeps some alienated from God, by the gross pollutions of the world; so others from Christ, by their establishing a righteousness of their own. O Lord! break thou this snare for me."

These perhaps were *enthusiasts* (with some men) or I know not what. The last therefore

fore I shall mention is Mr. *Jenks*, a minister of the church of *England*. The title of whose book, is, *Submission to the righteousness of God: or, the necessity of trusting to a better righteousness than our own*. In his preface, p. 7. he tells us, “ he believed, and therefore hath he spoken the very sense of his soul.”

And having acquainted the world, p. 8. that when he first set out for a preacher, he did appear, after the then mode of a prevailing party, a stickler for *Pelagius*; and tho’ he saw scripture, articles, and homilies, all standing in his way,—“ Yet (*saieth he*) thus I drove on for a while, in my new province, till it pleased the gracious God, who knew what need I had to be humbled, in the midst of perfect health, and all the favour of men, and prosperity of the world, to throw me down under great and sore troubles of mind, and doubtings of my state, and dread of his wrath, where for a long while I lay, refusing to be comforted; and in that school of sharp discipline did I learn of my heavenly teacher, the * doctrine of faith, which ever since I have made conscience to maintain with all my strength. And as I dare not upon any temptation whatsoever, offer to oppose it myself, so it touches me in the most sensible part, to hear any
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* What that doctrine is, the whole book declares, as directly opposite to *Neonomanism*.

contempt signified against it by others, &c." *And elsewhere, p. 13.* "Now I bless God for the scriptures, and particularly St. *Paul's* epistles, from which I can easily gather up a satisfying notion of justifying faith, when these men, methinks, lead us into a wood, as if they had a mind only to darken a plain matter, and amuse and lose the reader; and while they confound faith with works, and make no difference between believing and obeying, what do they but take away all distinction between the cause and the effect?" *Thus he.*

Surely *faith* and *works* are as much confounded as may be, where faith is considered as a *work*, not as an act of *recumbency* or reliance on Christ, but of consent to take him as a *Lord*; and more generally taken, as comprehending love and all works of the gospel, as some way referable thereto. Is this doctrine to be endured by them that love the Lord Jesus Christ? for my part, I think they speak without book; having never understood the covenant of *works* aright, neither the covenant of *grace*, nor seen the desperate wickedness of their own hearts, in trusting to their duties, nor are brought wholly off from the idol, *self*, to trust in Christ alone; who set up this new law, for gospel: or else the secret transactions between God and their own souls, are otherwise than their professed opinions. For,

under the specious name of *sincere obedience*, they bring in the *whole law*, and all the works of it, and give them a new name, *viz. gospel-works*, and then all is well. But if the *ten commandments* are not included in their new law, let them deny it; and if they cannot, let those, who are spiritual, judge, whether these are not the works that *Paul* doth, with all his might, exclude, from any part in justifying a sinner? look to it then, *for as many as are of the works of the law* (tho' you may call them gospel) *are under the curse.*

The question is not, what faith may include as a principle of sanctification, or what it leads unto? but how it is to be considered in our *justification*? I care not to interpose in the contention, whether faith is an *instrument*, *condition*, or *cause sine qua non*, in justification. I see there is no end of those contentions. Those who call it a *condition*, do suspend the application of Christ's righteousness upon our believing; whereas the application thereof in the hand of the Spirit is the cause, and believing the effect.— Besides, most of them join other conditions therewith. Those, who call it an *instrument*, consider that it is *another's* righteousness, whereby we are justified. Therefore, because faith is a means of *receiving* Christ, and his righteousness, and to express the
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meaning (as they thought) of the preposition [*by*] when it is said, *we are justified [by] faith*, they called it an *instrument*: which to be sure it cannot be, if itself, or any thing in us, be our justifying righteousness. For my part, I do not greatly delight in any of these terms. But that word [*instrument*] taken in simplicity, and with some latitude, I like best: for it will be hard to defend it in a strict sense, as answering the definition and office of an instrument according to the *logical* notion of it. If it be spoken of God, as it is, *Rom. iii. 30.* that *he justifies the circumcision by faith*, it is by *giving faith*. And on our part, faith is (as it were) an instrument of *receiving* Christ, and his righteousness; which use is frequently ascribed thereunto. *This is it which is intended thereby, and not, that we justify ourselves by faith.*—Howbeit, so far as faith is, or is owned to be an instrument, it is by *faith itself* that we are justified; not as our justifying righteousness, but as the means of receiving Christ's righteousness, which is * *that which justifies*. For it is certain, it must be faith itself, either in the *habit*, or in the *act*, that is the *instrument*; the *object* cannot be so. Thus far faith itself may be owned, only allowing that the Spirit's application is *before* our re-

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* Id quod justificat. tanquam Materia.

ception in order of nature; for we receive what is given; and in the virtue of Christ's righteousness we believe, and reciprocally apprehend him who has apprehended us.— This shuts it out from being a *condition* of our having benefit by Christ's righteousness. Again, [*by faith*] is taken *metonymically*, for *Christ* the object: yet it connotes *believing*, and so it signifies *by Christ* believed on. So that it is equally to his honour, as if it had been said simply, we are justified by Christ. Mr. Baxter, in his *Aphor. Thef.* 76. p. 198. saith that “ Paul doth by the word *faith*, especially direct your thoughts to *Christ believed in*; for to be justified by *Christ*, and to be justified by *receiving Christ*, is with him all one.” I am therefore not solicitous what *logical* term to use in this matter, tho' I do approve and have used that of [*instrument*] in the sense explained. It is sufficient that we are justified *by Christ*, even by him alone, in the way of *believing*, *Acts* xiii. 39. as to personal justification; or, that his righteousness is *unto all and upon all who believe*. Rom. iii. 22.

Further, that by the works of the law, the apostle *Paul* doth not mean the law of *Moses*, as *such*, is clear from hence, that the epistles to the *Romans* and *Galatians* were written to *gentile* churches, who were nothing concerned with the *Sinai* law, as *such*. Now, tho' that *Sinai* covenant was only made with
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the children of *Israel*, yet all the world were under the same law for substance, and those who are redeemed from among the *Gentiles*, are said to be redeemed from the curse of the law, *Gal.* iii. 13. c. iv. v. And in the epistle to the *Romans*, the apostle proved the *Gentiles* to be under sin, by innumerable instances of transgression of the law. For that law that was not externally proposed, was written in their hearts, *Rom.* ii. 14, 15. compare c. iii. 19. *The whole world* therefore were, and are under the law. So that the law is here considered not as *Moses's* dispensation, in which sense it was restrained to the *Jews*, but as of universal extent and obligation. *Paul's* design was to exclude all those works and deeds of our own performing, which men seek to be justified by, and surely that is by the moral law. A law that the *Gentiles* were concerned in, by transgression whereof they were sinners, and under the curse of which they must perish unless redeemed from it.

Those then that would evidence themselves to be the children of promise, must look upon the covenant of grace as a *free promise*, and the free promise as that alone which can help them, *Heb.* viii. 8, 9, 10, 11, 12, 13. What can a law of *commandments* do, where there is no strength to perform? happy are the souls who are acquainted with the cove-

nants of promise, *Eph.* ii. 12. Such was the covenant of *Noah*, and the covenant of grace (whereof that was typical) in the many editions of it, *Gen.* ix. 9—17. *Isa.* liv. 9, 10. The law was added because of transgressions, and is useful to convince thereof; but it is the gospel that holds forth a Saviour. The distinction of a gospel-law and gospel-works is too slender to bear out a man on a death bed, and at the day of judgment, however some may now trifle with it.

Many think, and will often say, that *sinners are willing to have Christ as a Saviour, but not as a King and lawgiver*. To speak freely, I verily think, as to great numbers in the professing world, the contrary is rather true. They would have Christ as a *lawgiver*, and are not willing to have him as a *Saviour*. The *Papists* contend, that Christ is a lawgiver, and you must be saved by keeping his law. The *Socinians* and *Arminians* are all of them also agreed in this. But (*sure I am not mistaken!*) they are enemies to all that free grace whereby he saves sinners: and so is *every man* by nature.—True indeed, they would be *saved*; but they would not have *Christ* to be their Saviour. They would be saved by a *law*, and so by obedience of their own performing. And whatever man he is, of whatsoever profession, that setteth up his own righteousness, and

and puts any trust therein (and doubtless such there are, yea, the most of those who miscarry under a profession, are such) he I say, would have Christ to be a lawgiver (if it may be said he would have Christ at all:) but Christ, as a Saviour by his righteousness, he would not, he will not have, *John* v. 40. Mr. *Mowfley*'s experience is a confirmation of this, p. 100, 101, 102, 103. He thought verily he desired the destruction of sin, and loved to hear of a holy life mightily, but the doctrine of denying self-righteousness was a hard saying, and he could not, a great while, tell how to suppose one should be justified by *another's* righteousness. It is at least as great a point, and as difficult, to submit to Christ's *righteousness*, as to submit to his *government*, *Rom.* x. 3. Till the former be done, men are but *holy hypocrites under all their attainments. How often do we hear signs and marks laid down that make no discovery of this.

The way of receiving Christ in truth, as a Saviour, is for a sinner, who has neither righteousness nor strength, nor any thing that's good, who sees all is lost, that there can be no repairing of ruined nature, to seek his whole salvation from the Lord Jesus Christ, by believing: not only to seek sanc-

* Luther.

sanctification, as a legal professor may think he doth; but to seek it from Christ, as the alone author and fountain of it, in a way of believing. This is the soul that desires to have Christ in his kingly office. Again, not only to follow after a justifying righteousness; but to receive Christ for righteousness, as the *matter* of his justification, *Rom. ix. 30, 31, 32, 33.* Otherwise, seeking righteousness by the works of the law, they stumble at *that stumbling-stone*, where so many professors have stumbled, men that seemed *not far from the Kingdom of Heaven*, and yet so far as never to obtain it.

What then? is not Christ a lawgiver? let *Luther* speak, on *Gal. i. 16.* “The gospel is such a doctrine as admitteth no law: yea, it must be separated as far from the law as there is distance between Heaven and Earth. This is easy to say, but hard to practise in the agony and conflict of conscience. *Again*, on *Cb. ii. 4, 5.* No law, let it be never so holy, ought to teach me that I am justified, and shall live through it. The gospel teacheth me not what I ought to do, but what Jesus Christ the Son of God has done for me.” *Again*, on *Cb. ii. 16.*—“Christ, according to his true definition, is no lawgiver, but a forgiver of sins, and a Saviour.” One would doubt whether *Mr. Baxter* had wrote against *Luther*, or *Luther* against

against him, but that we know who lived first. These things are spoken by *Luther* in the article of *justification*. Christ gives no law to *justify* us by our own obedience, neither in whole, nor in part. This is not the end of his coming, to be a lawgiver, but a Saviour, *John* i. 17. *Luke* xix. 10. This is his main work as Mediator, even to *fulfil the law, redeem* from it, *save* us from its curse, and dispose us *under grace*, *Rom.* vi. 14.

Yet a lawgiver Christ is, *Isa.* xxxiii. 22. (1.) As to the *worship* and *discipline* of his house; and therein to visible saints, to justified and saved ones. In this respect, let him be, O believer, thy only lawgiver, and follow not the dictates of men, nor the complying humour of the age. Maintain a *catholic love*, but avoid a *catholic compliance*; and then never fear the brand of being *abigot to a party*, for being faithful to Christ and thy own soul. (2.) In that he *teaches the law as a rule of conversation to believers*.—Thus, he is not first a lawgiver, and then a justifier; but first a justifier, then a lawgiver. That is, he teaches how his justified ones are to walk before God, and they are to *seek the law at his mouth*, *Mal.* ii. 7. I think also that unregenerate men should do all the good they are capable of, and wait upon God in a way of duty, it may be a less-

lessening of condemnation. But let them take heed how they oppose the gospel, for this is to sin with a high hand.

It will be said, it may be, that I have not taken a sufficient notice of that concession of some, who say, *that Christ is our legal righteousness; that all the righteousness which satisfies the law, we must look for in Christ, and not in ourselves.* *Answ.* It is not worth the notice; because * what they give with one hand they take away with the other. They own Christ's righteousness only as a *satisfaction* for the breach of the law, and that therefore his *active* righteousness is not imputed, and so destroy the imputation of Christ's righteousness to us, in the true and proper notion of imputation. How is Christ our righteousness then, especially when there is another law to be fulfilled by us for righteousness?

Again, it may be said, they make faith but the *condition* of our partaking of Christ's righteousness, and this they take to be less than an instrument. *Answ.* When we (according to them) are under a new law, requiring faith and obedience, as a rule of righteousness, and which must be fulfilled by

* As Dr. Tully observes, *Paul. Justific. c. 11. p. 117.*

by *personal* performances, then faith, with the works that attend it, is our true justifying righteousness. Whatever it is as to Christ's satisfaction of the *old law* (there perhaps it is only a *condition*, and too much by that) yet as to the *new law*, which with them is the rule of our justification, here it must be a justifying righteousness.

I wish from my heart there were no occasion for such debates as these. And why may we not in all love and friendship endeavour to shew one another our mistakes? O that all of *self* might veil to *Christ*, and his glory might be fought alone!

I had no thoughts, in the beginning of this work, to meddle with any man, any further than his *doctrine* might incidently be concerned. But I found myself under a necessity to answer *objections* raised against the doctrine here maintained; and finding many of them gathered to my hand in Mr. *Clark's book of justification*, and being very sorry to find so noted, and indeed judicious, an expositor, so far deviating from the truth, I could not choose but speak somewhat largely to many points in that book. The rest (I think) fall of themselves. I aimed not at a formal answer to the whole.

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I have endeavoured to use all the plainness which the subject treated of did admit. The judicious reader will observe the chain and connexion of the several parts which runs through the whole, by comparing the contents of the several chapters. But it is more than time to dismiss the reader hence to the body of the work. Judge for yourselves in the matter of your own salvation. And the blessing of the Spirit accompany these labours to the hearts of the readers. *Amen and Amen.*



C O N-



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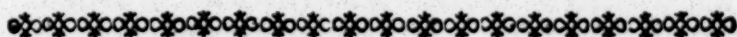
TRUTH DEFENDED:

OR, A

VINDICATION

OF THE

ETERNAL LAW, &c.



CHAP. I.

Shewing, That the law is a rule of duty and obedience; that, as such, it is most perfect and unchangeable in every state of man, whether sinless, fallen, or recovered by grace.

THE honour of the royal law, which is a very considerable part of the word of God, is not only asserted and declared therein; as, that it is pure, perfect, exceeding broad, precious, everlasting, holy, just and good, Prov. xxx. 5. Psal. xix. 7. and cxix. 96, 127, 160. Rom. vii. 12. But also is kept up and magnified by the gospel of the
B grace

grace of God. Isa. xlii. 21. Rom. iii. 31. Wherefore it becomes the *ministers of the word*, to make this a considerable part of their work. This is very much the aim of this treatise: wherein (depending on divine assistance) I begin with the *first* revelation which God made of himself, and of his will to man, in the beginning of time; and from thence I would descend to *later* revelations, both *before*, and *in* gospel-times.

The holy, all-wise God having created reasonable creatures, gave to them a *law*, the rule of that obedience and duty; which is the natural result of the relation between God the Creator, and such creatures. This law required perfect sinless obedience: no less could God call for, no less was suited to the state of innocency and perfection, wherein man was created (for of man we speak, and not of angels). This law, given at first, was written on the heart, and needed not to be externally proposed. That positive prohibition, *Not to eat of the tree of the knowledge of good and evil*, was but for the trial of obedience*; and the tree itself, a sacrament or symbol of *death* in case of disobedience; as the tree of *life* was a symbol or sacrament of life in case of obedience. These symbols clearly shew, that the *law* was established into a *covenant*. And a covenant it was truly and properly: for *Adam* had no *right* to deny his consent to the terms which God proposed; and being yet sinless and holy, he had no *will* thereto; but agreed both to the *preceptive part*, and to the *sanction*, as holy, just, and good.

This law and covenant our first parents transgressed.

* *Tertullian* calls this the *primordial law*, which was, *quasi matrix omnium præceptorum Dei.*

Adv. Judæos, cap. 2.

gressed. Whereupon the *promissory* part thereof entirely ceased; but the *threatning* took place, and came in force by that transgression: the *commanding* part thereof still continued, the duties therein required being founded in the necessary relation between God and reasonable creatures; and what was duty *before* the fall, remained still duty *after* the fall, tho' man had no power left of obeying.

Grace now interposed; *viz.* by visible dispensation: and now was the time to prevent poor man from despair and destruction. A new covenant, even a covenant of *grace*, was promulgated, *Gen. iii. 15.* wherein God took care to secure the honour of his *law*, and *his own* glory, in that former covenant. This I shall not now speak unto; but hereon there was again *commerce* and *communion* settled between God and men; and positive institutions, as *sacrifices* (*chap. iv. 4.*) were enjoined by God, as *means* of that communion, as *types* of the promised Saviour, and *signs* or *seals* of the covenant of grace, held forth in the first *promise*.

This promise it pleased God to renew unto *Abraham*, with enlargements, and further explication, letting him know, that of *his* seed the promised Saviour should come, and ratifying the same by an *everlasting* covenant established with him: so that now the *promise* did more *expressly* and *explicitly* put on the nature of a *covenant*.

Afterwards God made a covenant with the *Israelites*, the seed of *Jacob*, upon Mount *Sinai*. The nature whereof as a *covenant* with that people, I shall not speak so much unto, but as a *law* eternally and universally obliging: for *the law* was given by *Moses*. Nor do the laws that concerned the *polity* and *government* of that people as a com-

mon-wealth, called the *judicial law*, come under present consideration; neither the *positive institutions*, *rites* and *ceremonies* of worship, called the *ceremonial law*; all which were comprehended under the general name of the *law* given at *Sinai*: but I intend the *ten words*, or *ten commandments*, which God himself pronounced and uttered with an audible voice, in the hearing of the people, *Exod. xx.* which are called the *moral law*. In the *matter* of these *ten words*, there was a *repetition* or *rehearsal* of the law of works made with *Adam*, in all its demands of duty: in the *manner* of their being uttered and given, there was a *representation* of the terror of that first covenant to fallen man: and all this for gospel ends. In these is contained the sum of all that duty and obedience which God requires of his creature, man. And again, these *ten* are comprehended in *two words*, *Love to God*, and *Love to our neighbour*; *Matt. xxii. 37—40.* The moral law therefore, given by *Moses*, was, and is, a transcript of the law of innocency made with *Adam*, requiring perfect sinless obedience. This I would a little confirm; because to me, some men's talking, that God never dealt with man since the fall upon those terms, *Be innocent, and be happy*, seem to have no favourable aspect upon this truth.

Take therefore which commandment you please; and the same was a law to our first parents, and before the fall written in their hearts. Doth the law of the ten commandments require us to know and acknowledge God to be the only true God, and our God, and so to worship and serve him? This was also a law to *Adam*, and is so to the angels in heaven. Did the law of *Moses* require the worshipping of God, only in his own ways, according to his own appointment? So did the

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the law of creation. Briefly, the law written in *Adam's* heart, was a perfect law of love to God, and love to his neighbour: Under which two heads, Christ sums up the moral law, or ten commandments. Hence it follows, that the one of these laws is the *transcript* of the other, and the requirements the same. This was the undoubted meaning of the Assembly, in their shorter Catechism; *Qu. 40, 41. The rule (say they) which God AT FIRST revealed to man for his obedience, was the moral law.* And then they add, in answer to the next question, *The moral law is summarily comprehended in the ten commandments.* So that the ten commandments are for substance the same with that law at first revealed to man, that is, written in the heart of *Adam*. And this farther appears from hence, that there was an *antecedent* obligation upon the people of *Israel* to keep this law of the ten commandments, before its promulgation on Mount *Sinai*; and also, that there is so upon us *Gentiles* under the gospel: which must needs be, because it is a draught or copy of the very law of creation. Though there was a particular obligation upon the people of *Israel* to the observation of it, arising from the manner of its promulgation to *them*, which *we* are not concerned with. And it was the rule of the covenant between God and them, God proposing it to them for their acceptance, and they taking it upon them to keep, *Exod. xxiv. 3. Deut. v. 27.* whence it became in some sense a formal explicit covenant between God and them; this we are no way concerned in. And lastly, Christ in fulfilling the law of *Moses*, which he was under as an *Israelite*, fulfilled the very law of creation. It remains therefore, that *that* law given by *Moses*, called the

moral law, because it is perpetually binding to all men, was no *remedial law*, nor law of lower terms, but did require *perfect, sinless obedience*. And if that law were not, then there never was *any* such remedial law; because then men were fallen, and the way of salvation was always the same.

Howbeit, I willingly grant, There are some real *disagreements* between the law of innocency given to *Adam*, and that given by *Moses*, although *materially* they agree, as has been shewn, unless any thing in the fourth commandment, relating to the Sabbath, may be an exception, about which I dispute not. They differed then,

1. *In the intention of the law-giver, and his end in giving them.* For that law given to *Adam* was intended by God as a formal *covenant of works* with him and his posterity. That given to the people of *Israel* was not so intended, made or constituted by God; for then it had been contrary to the promise and covenant of grace made with *Abraham*, (*Gal. iii. 17, 21.*) and they could have had no salvation under it. And whereas I have already asserted, that the law at *Sinai* had the nature of a covenant between God and that people; we must know, 1. That it had so as to *temporal* good things in the land of *Canaan*. 2. That it had an eye to *Jesus Christ*, and his coming under the law, and so was truly a covenant of works to *him*. For though there was no such thing expressed in the covenant of works, *Thou or thy surety shall die*; yet this was the great design of God in the *Sinai* law, even *Christ's* coming under the same, *Gal. iii. 19.* and therefore *Moses* was a typical mediator in the giving thereof. 3. That the *Levitical ordinances* of priests, tabernacle, altar, sacrifices, &c. were an essential branch of this *Sinai* covenant :

nant: and herein there was relief for their mis-carriages and sins. See *Heb.* chap. viii. and ix. In the Epistles to the *Romans* and *Galatians*, the apostle hath a respect to that part of this law or covenant, wherein there was a representation of the covenant of *works*: and in the Epistle to the *Hebrews* he treats of that branch thereof which was a representation (in types) of the covenant of grace: and his discourse in those epistles is very different to him *that hath an ear to hear*.

II. *In the time and manner of their being given.*

1. As to *time*. The law was given to *Adam* in his very creation: and so it was the *first* dispensation wherein God dealt with man for eternal life: And thus the *law* is more antient than the *gospel*, as to what was done in time. The *Sinai* law was given about two thousand five hundred years after the fall, and that upon a supposal of gospel grace and mercy foregoing: and thus the gospel is more antient than any law given to *fallen* man: because it is not a law of *commandments*, but a free *promise*, that must help and relieve in a fallen state. Therefore God came forth towards man when fallen, *Gen.* iii. 15. not in any law, but by a *promise*, as suitable to his present state. If God gives a law (as he did the ten commandments) to fallen creatures, who have not power to fulfil; it supposes that he has a design of *grace* and *mercy* in hand, or he would never thus treat with them: and therefore there is no law, *since their fall*, given to the fallen angels. If God call for worship, it supposeth a way wherein he is appeased, and can accept that worship. If he call for any sort of obedience, it is the same. It doth not necessarily suppose *that* law to be a *remedial law* (which perhaps has partly led to that mistake);

take); but it doth suppose a remedy provided. * If faith and repentance are commanded, that command supposeth a promise of the same *first* in being, or else they would be in vain commanded. Faith and repentance do first belong to the gospel in the nature of *promises*, contained in the first promise. Thus the gospel is oldest. 2. As to the *manner* of their being given. The law of innocency was an *internal* law written in the heart; the law of *Moses*, *external*, given by the voice of God, with majesty and terror, written in tables of stone, the figures of the hard heart of man, wherein the law is promised in the new covenant to be written.

III. *In the different state of the persons to whom they were given.* The *Israelites* were *sinners*, as were all the world in that day: but our *first parents* were in a state of *innocency*; and the law which they were under, was nothing else than that righteousness which was created together with them, excepting only that positive prohibition, *Gen. ii. 17.* The giving of the law on *Sinai* in an *external* manner, did suppose man a fallen creature, a sinner. The giving of the law by *external* commandments doth suppose so much. And commandments in a negative form, (as Dr. *Goodwin* observes) suppose the nature of man to run cross with the law. Hence the law, as given to *Adam*, he being in a state of *innocency*, required not faith in Jesus Christ, and his righteousness, nor repentance, as it is a godly sorrow for sin; but as it was given at *Sinai*, and has *fallen* man for its object, it certainly requires both; Jesus Christ having been *before* revealed in the *promise*.

Look

* *Evangelium docet, lex obligat & jubet.* Maccovii Distinc. cap. 3.

Look but upon the different state of man, either as *upright*, or as *fallen*, and it is evident, that the very same command, *Thou shalt love the Lord thy God with all thy heart, &c.* as it respects *upright man*, requires no such thing as faith in the Mediator, in his righteousness, nor repentance from dead works; yet when it hath *fallen* creatures for its object, it doth require both: for a *sinner* cannot love God, but thro' a Mediator: nor can he, nor doth he, love him, unless he hate sin, turn from it, and repent of it, after a godly sort. Hence the commands of faith in Christ, and of repentance towards God, touched neither the *first* nor *second Adam*. And for Christ to fulfil the law in a way suited to a sinless state, was sufficient.

IV. The law given to *Adam*, and that given by *Moses*, differ in regard of a Mediator. In *Adam's* covenant, there was no Mediator. And, alas! what are creatures without one, when they have to do with the glorious God? In giving the law at *Sinai*, *Moses* was a mediator, as a priest extraordinary; for mediation belonged to the priesthood. Herein he was a type of Christ, the Mediator of a better Testament. *Moses* stood between God and the people, received the law from God's hand, and gave it to *Israel*. Hereby they were instructed to receive the law at Christ's hand, only as a *rule of life* touching their own obedience, and to look to Christ, the Mediator, for the *perfect* fulfilling of it as a *covenant*. To his satisfaction they were also directed by the sacrifices ordained by God at *Sinai*. These things I have been the larger upon, because the right understanding of them is very useful in the doctrine of justification.

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I proceed to shew, *That the law in its highest perfection is a rule of obedience unto fallen man ; that there is no abrogation of it, nor derogation from it ; but, as a rule of duty, it requires perfect and sinless obedience.* For,

I. The moral law, in its highest perfection, *is suited to the unchangeable nature and will of God.* He designed it as a representation of his * glorious holiness. Now this it cannot represent, if it require not *perfection*, Matt. v. 48. But when it requires perfect holiness, it is a fit expression of God's holiness ; and when it is invariable and *immutable*, it doth fitly represent to men the immutability of the nature and will of God, whose law it is. It may not be imagined, that he, *who is of one mind*, should recede from, recal, disannul, or dispense with, his law, to admit a less perfect. The laws of the Medes and Persians were *unalterable*, because they were loth to own that *imperfection*, and want of foresight, which all men must acknowledge in themselves ; well knowing, that all laws bear the impress and image of the lawmakers upon them. God's law therefore must be perfect and invariable, seeing with him there is no imperfection nor variation, *Jam. i. 17.*

II. *It is suited to our relation unto God, and dependance on him in every state.* It is a very righteous law, suited to the relation between God and us ; a perfect rule of that obedience which we owe to God. Nothing less can be due to him than *perfect love, perfect obedience.* To suppose a law given by him requiring or admitting *imperfect* faith, love and obedience, is an unrighteous imagination. And herein the wisdom of God appears in giving a law *at first* which needed no alteration,

* Mr. Polhill calls it, the off-shining of God's holiness.

teration, whatever condition man might come into.*

III. *Our Lord Jesus Christ himself, expounding the moral law or ten commandments, clearly sheweth that the law requires nothing less than perfection, and can admit of nothing short thereof.* Of this I must speak a little. Expounding the *sixth* commandment, *Matt. v. 21—26.* he correcteth the false opinions received from the corrupt glosses of the doctors of that day, as expositors agree. They thought if they took away the life of no man, that commandment [*Thou shalt not kill*] was kept. But (saith he, v. 22.) *I say unto you, that whosoever is angry without a cause, shall be in danger, &c.* Not that he gave a new law, for that was not his work, *John i. 17.* but expounded the *old*, according to the true meaning thereof, in its perfection and spirituality. *If a man be angry without a cause, without a just cause, if it be not sin that he is angry with; if there be malice, revenge, yea, or rash anger in his heart, which are the first motions towards murder, he shall be in danger of the judgment;*

* And therefore, as soon as ever our blessed Lord began his public ministration, he asserted the *immutability* of the *moral law*, in that memorable declaration which you find in *Matt. v. 17.* That by the law and the prophets, in this place, he meant the *moral law*, is evident from the following reasons:—1. Because it is the moral part of duty which our Saviour is explaining in this whole sermon upon the Mount. 2. Because there was no reason to think he was come to destroy the ceremonial or judicial laws, he having exactly complied with them. 3. Because this expression, *the law and the prophets*, will generally be found to signify the moral law. See *Matt. vii. 12.* and *xxii. 40.* 4. Because our Saviour's vehement asseveration concerning the perpetuity of the law, *till heaven and earth should pass away*, seems no way consistent with truth, if applied to the ceremonial law, which was now going to be abolished,

ment; that is, of the righteous judgment of God, in the account of the law. Now by virtue of what command is that? Even of this, *Thou shalt not kill*. For it would be impious to imagine that the law of Sinai did admit of murder, yea, or malice, or rash anger, *in the heart*.

Again, *Matt. v. 27*. he expoundeth the *seventh* commandment. The doctors and teachers of that day took hold of the letter, *Thou shalt not commit adultery*, and interpreted it only of the outward act. But Christ telleth us, an *inclination* that way, a *purpose* of sinning, yea, the lustful thoughts and desires of the *heart*, or, a glance of the *eye*, are a breach of the law, even of this law. This is the *sincerity* which the law calls for, and nothing short thereof is so accounted thereby.

Ver. 33. He explains the *third* commandment, concerning *the taking of the name of God in vain*, or foolish and rash swearing. He hath respect to *Lev. xix. 12*. which they (it seems) interpreted of forswearing themselves. But, saith he, I say unto you, *Swear not at all*; that is, by creatures, *neither by heaven, nor by the earth, &c.* that is, a profaning God's name, contrary to the third commandment; nor, by God himself, *of choice*, or *unnecessarily*. Swearing is *sinful*, whenever it is *unnecessary*, much more when it is *rash* and *vain*.

The following verses*, to the end of this chapter, set before us these weighty points: 1. What behaviour the law requireth under *sufferings* and *injuries*, ver. 38—41. 2. What carriage towards those that are *in need of our assistance and charity*, ver. 42. 3. What frame of spirit and demeanour towards our *enemies*, ver. 43. All these things belong

* Ver. 38—48. I desire the reader to consult the verses quoted, as he goes along.

belong to the *second table*, and are to be referred to that *love* we owe to our neighbour.

1. *How we are to behave ourselves under injuries.* The 38, 39, and 40, ver. forbid all malice, and all revenging of a man's self, the doing *any thing* in a way of *revenge*, either privately or publickly (as in courts of judicature) whatsoever a man suffers, *Rom. xii. 17.* Here is also required *patience*, and *meekness*, even to perfection. Take *Adam* for instance, such as he was before the fall, in these respects; take *Christ* for an example, 1 *Pet. ii. 21, 22, 23.* Such we ought to be, *such* the law requireth us to be †. This is the *short* and (I think) *clear* meaning of these verses, which do, in part, belong to the *ninth* commandment.

2. Verse 42, *holdeth forth the law of kindness and charity*, as the foregoing did the law of *meekness* and *patience*. And why is it laid down in such full and expressive terms? To teach us, that whatsoever one that's perfect, full of kindness, love, and good works, even as *Christ* himself, would do, *that* the law of God requires, and Christians ought to do, and nothing less. See *Deut. xv. 7, 8, 9, 10.*

3. The 43, 44, 45, 46, 47, verses teach us *what frame of spirit and behaviour* the law of God requires towards our *enemies*. When the law required love to their neighbour, they, by *neighbour*, understood, *him that loved them*, and wished them well; and so inferred, that they might hate their enemies. But *Christ* shews their mistake, and tells them, *they must love their enemies*. By what law, I beseech you? Even by the law of *Moses*, which they had corrupted. This exhortation is enforced (1.) From the consideration

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of

† *Vid. Calvini Institut. l. 2 c. 8. §. 6, 7.*

of God's bounty and kindness, and that his children ought to be like their father, ver. 45. (2.) From the consideration of what *others* do, whom *they* ought to excel, ver. 46, 47.

Briefly, the sum of all is, *Be ye therefore perfect, even as your Father which is in Heaven is perfect*, ver. 48. These words justify the interpretation which I have given hitherto, viz. that the law requires *perfection* in every thing, in every grace and duty; perfection of *patience, chastity, reverence of God and his name, meekness, charity, love, &c.* For Christ is expounding the law. Now the law of God (saith he) requires conformity to God: a likeness not of *equality*, but that we bear his image to the utmost which creatures are capable of. Thus you see what the law, even the ten commandments, which were given to *fallen* man, and are *still of force*, do require. Even *perfect sinless obedience*. You say, *Who then can be saved?* I answer, *No man*, by his *own* performances: but salvation is to be sought by *another's* righteousness, even that of *Christ*, who has perfectly kept this law for us, as shall (God willing) be afterwards shewn.

IV. *The requirements of the law are to be measured by Christ's obedience.* Such as *he* was, such the law requires *us* to be. But Jesus Christ was *perfect*. Look upon *him*, and you may see what God calls for, from poor man. Christ was a *living* law. The holiness of the law was *exemplified* in him. He was a perfect pattern of that perfect rule; but not more perfect than the law required.

V. Were the law *abolished*, or were any thing *abated* from it, and a milder law admitted into its place, *there would be no sin in them who were under*

*under such a law; or at least it would be difficult, and perhaps impossible to know what were sin and what were not. For sin is a transgression of the law. The law of grace, spoken of by some, requires not perfect, but sincere obedience. And where-ever that is (whatever imperfections there may be), there is a fulfilling of that law, or else there would be no justification or salvation by it. Can there be any transgression here when it is essential to this law, to admit of imperfection and sin, under the notion of accepting sincerity? If sincere obedience, in the lowest degree of it, be not a fulfilling of this law, how is it then a remedial law? And if there be degrees, it is no just standard of sin and duty. It will be said, *believers are sinners in a strict law sense*, according to the law of creation. Yes verily, and conscience will make every man own (will he nill he) *that law to be the rule and standard, whereby to judge of sin and righteousness. And if so, there can be no other; there is no room left for a new law. They cannot stand together. If there is a new, the first waxes old, and vanishes away, Heb. viii. 13. Thus the assertors of a new law effectually overthrow themselves, whilst they have recourse to the old, to judge of sin and righteousness.**

VI. Consider we *the persons who are the objects of the law's requirements*, in their different states, either as in the fall, or as recovered. And here I maintain,

1. *That the world by nature are under the law, and that those who perish, do perish under the law of creation, that law or covenant at first made with Adam. This all men by nature are under, (1.) As to obedience. They are held obliged to keep the whole law, though they are not able so to do:*

The law considering not what they are, but what they ought to have been, to wit, *perfect creatures*, Rom. ii. 12, 14, 15. *As many as have sinned without law*, without any external or visible promulgation of the law, which *Israel* had on *Sinai*, *shall perish without law*. There must be some law then which they are concerned in, for *sin is not imputed when there is no law*, Rom. v. 13. and so there were no perishing. Clearly then it is the *law of creation*, the *work whereof is written in their hearts*, ver. 15. though there had been no visible giving of it to them. (2.) *As to punishment*. They are obnoxious to *death*, Rom. v. 13, 14. Sin and death were in the world, before *Moses* gave the law; and that must be by virtue of *some law*. Of what law? It could be no other than the *law of creation*. It was by the breach thereof, that sin and death entered, ver. 12. and that men are obnoxious to the eternal curse, *as many as are of the works of the law*, Gal. iii. 10. There are some therefore, who are so, even all *who are not of faith*, and so *blest with faithful Abraham*, ver. 9. These, the apostle declares, are *under the curse*. Wherefore men by nature are under the law, even as it is opposite to being under grace. And under the curse of the law they perish, unless *redeemed* from it, Gal. iii. 13. And as to God's dealing with men upon such terms [*Be innocent, and be happy*] since the fall, it is sufficient, that he dealt with them so in *Adam*; and that they have been once transgressors, whereby all the world lies in a fallen state, and need not to be lost over again under another law, or * universal covenant of grace. And as to those who are *saved*, God sent forth his Son to

* Vide *Robothami Disquisit. in Hypoth. Baxt. de Fœdere Gratix*, p. 19, 20, &c.

to fulfil the law for them, and to purchase faith, whereby his redemption might be received. This is not to save them by a law, but by grace: For these two are the opposite parts and members of a distinction, *Rom. vi. 14. John i. 17.* and do differ in their whole nature, and not in degree only: else it might be read backwards, that grace came by *Moses*, and a law by Jesus Christ. Therefore these two ought not to be confounded by such uncouth expression [*a law of grace*], where no man knows certainly what is meant by either.

2. *That believers are under this perfect law as a rule of life.* That they are under the law to Christ, the apostle declares, *1 Cor. ix. 21.* That they are under it as a rule of life and conversation, is, or ought to be, agreed on all hands. It is true, they have this law not only externally proposed, but written in the heart; whence they press towards the perfection of it. The love of Christ is the motive to obedience, and the law itself is held forth to them, as a fulfilled, satisfied law in the hand of Christ: So that, though they fail in their obedience, they cannot fall under its condemnation, *Rom. viii. 1.* Because, as a covenant, it is abolished, when it remains as a directory of obedience. And the love to God and our neighbour, which it requires as a rule, is no less than perfect love, and so of every duty. One design of our Lord Jesus, in *Matt. v.* was to teach the use of the law, as a rule for his disciples to walk by, see ver. 44, 45. And it is the spirituality and perfection of the law that he teaches there, as has been shewn.

Were human testimonies wanting, I might bring in a cloud of witnesses, to confirm the point

I am upon. Dr. *Ames* excellently teaches *,
 ‘ That the matter of obedience is that very thing
 ‘ which is commanded of God, and so summar-
 ‘ rily is contained in the ten commandments :
 ‘ For otherwise the law of God should not be
 ‘ perfect. The law of God therefore, although,
 ‘ in respect of believers, it be (as it were) abroga-
 ‘ ted, both as to the force of *justifying*, which it had
 ‘ in the state of *integrity*, and as to the force of
 ‘ *condemning*, which it had in the state of sin ; yet
 ‘ it is of full force and strength as to the matter
 ‘ of *direction*, and also it retaineth some power of
 ‘ *condemning*, because it reprove and condemns
 ‘ sin in believers, altho’ it cannot fully condemn
 ‘ believers themselves, who are not under the
 ‘ law, but under grace.’

Query. *Why was such a law*, requiring perfect obedience, given, as at mount *Sinai*, when man could not keep it ? I answer,

1. *To set forth the strictness and terror of the covenant of works.* That we might know what the law, which we had violated, required ; what were the terms and conditions of life and happiness in that covenant ; how terrible it is to fallen sinners, that we might look for the fulfillment of it in another.

2. *To discover sin, reprove thereof, and condemn for it.* Because the knowledge of the law, and the sense of sin, were so much worn out. *Wherefore then serveth the law*, Gal. iii. 19. if there was a promise before, and salvation thereby ? *It was added*, viz. to the promise, *because of transgression*, to reprove thereof, and put a check thereon, Rom. iii. 19.

3. *To*

* *Amesi Medul.* l. ii. ch. 1. § 20, 21. *Materia Obedientiæ est*, &c. See also the Assembly’s catechism, upon the commandments.

3. *To awaken and stir up men, to enquire after a Saviour and Justifier*, whilst the utter impossibility of obtaining righteousness, and life, by works, is discovered. The people of *Israel* moved with the terror of giving the law, asked a *Mediator*, which we find was pleasing to God, *Deut. v. 27, 28*. This use the spiritual seed among them made of it: the rest took it to be a covenant of works with *themselves*, for eternal life, not understanding the meaning of God therein.

4. In the wisdom of God, *to make way for, and be a means of, Christ being born or made under the law*, in order to his fulfilling of it for us; as Mr. *Petto* excellently sheweth, in his * book of the covenant, p. 134. ‘ Nor do I see (saith he) how, by any visible dispensation, Jesus Christ could have been born actually under the law, if this *Sinai-covenant* had not been made. For the covenant of works, being violated in the first *Adam*, was at an end as to the promising part of it, &c.’ This therefore undoubtedly was the way and means, whereby Jesus Christ, who was above the law, was made under the law *for us*, in a solemn and public manner. For the people of *Israel* took it upon them, to do all the words of this law, *Exod. xxiv. 3, 7*. From whence every one, who was born of that race, was born under that law, that *Sinai-covenant*, which was ratified by the *sprinkling of blood*, ver. 8. And unless they sought relief in Jesus Christ, the promised seed, it became a formal covenant of works to them. But Christ was mainly intended in it, to the end thereof. *It was added because of transgressions,*

* Those who desire to understand more of this matter, I refer to this book.

gressions, TILL THE SEED SHOULD COME, *to make an end of sin, and finish transgression*, Gal. iii. 19. Dan. ix. 24.

For a conclusion of this chapter, I would briefly shew, what is *the main essential difference between the law, and the gospel*. For I take it to be of very great concernment rightly to distinguish between these.

The Gospel then is sometimes taken for the *times of the new testament*. But it must not be so confined; for *the gospel was preached before to Abraham*, Gal. iii. 8. and, before that, to Adam, Gen. iii. 15. which is rightly called *εὐαγγέλιον*, the first gospel. Sometimes it is taken more largely, for *the whole doctrine preached by Christ and his Apostles*, including repentance unto life, faith in Jesus Christ, with all that spiritual obedience unto God, required of believers. But if we do more narrowly distinguish it from the law (which is necessary to be done, or else we understand not what we mean by 'either'), it is a *doctrine of grace, revealing Jesus Christ, and his righteousness, holding forth a promise of Christ and the spirit, of grace, and glory to the heirs of salvation*, Rom. i. 16, 17. Heb. viii. 10, 11, 12. The gospel preached to Adam, and afterwards to Abraham, was no other than a free promise; and the promise of Christ contained a promise of all things pertaining to, and accompanying salvation. I cannot but think, we may very much learn what the nature of the gospel is, and what doctrine is suitable to the relief of fallen man, from the *first gracious declaration of God to Adam*.

On the other hand, *The law consists of commandments, with promises of life to the doer, and and threatenings of death and damnation to him that fails*

fails in any one point †, Gal. iii. 10. So that, as there is much *gospel* running thro' the Old Testament in *promises, types, and prophecies*; so there is much of the *law* contained in the New Testament. The clear apprehension of these things is very necessary for the right understanding of the doctrine of free justification, and of the way of salvation by Jesus Christ: for which reason I have mentioned them in this place.

But it will be *objected*, That *the gospel also hath precepts*; particularly, that faith and repentance must needs belong thereto, as not being required of sinless man; and that God calls upon man to repent and believe; surely this is *gospel*.

Answer, That the moral law, as given on mount Sinai to man, when in a *fallen state*, required faith on Christ, and repentance from dead works, is clear beyond a modest denial; else it failed in a principal part of that *inward worship*, which we owe to God, as our Redeemer. For thus he revealed himself, and thus he prefaced his law; *I am the Lord thy God who brought thee out of the land of Egypt. Our God and Redeemer*. I confess these duties are called for, on a *gospel ground*, and on a supposal of gospel-grace before revealed, and were also contained in the first promise, but are commanded in the law. Again, when God had revealed himself in a way of mercy, and had promised the Saviour to our first parents; I would ask, whether, upon this revelation, the law of creation did not oblige man to believe in the promise, and the Saviour therein revealed, and also to repent of his sin (which indeed he ought to have

† For other particular differences, I refer to Mr. Taylor's book, entitled, *The law established by the gospel*, c. 3. p. 23, to 41.

have done, whether there had been any promise or no), without any new law given to that end? I am confident a denial of this cannot be defended *. These duties therefore are not required in the law by way of *consequence*, and *remotely*, as some other duties which are of *positive* institution; as that whole † frame of worship under the law, viz. Circumcision, passover, sacrifices, &c. and the present frame of worship under the gospel, as baptism, the Lord's supper, and matters relating to discipline and order. I marvel men have not framed their new law out of these things which the law could not have obliged to, unless *mediante lege positiva*, by the interposition of a positive command. If these laws were duly observed, we should have more church-work and gospel-order, than generally is to be found among those who speak most of the new law, yea, or those who profess most of church-work, and walking according to gospel-rule. But I say, the law of creation obliged *fallen Adam directly* and *immediately* to believe in Christ, and to repent of sin, at least, *mediante promissione*, so soon as there was a revelation of gospel-grace.

Now that this is no new doctrine, see a full and large testimony of the learned ‡ Chemnitius, which I think very proper to insert here, unto this question, *Quæ sit propria Evangelii doctrina?* What is the doctrine proper to the gospel? He answers, *Multa*

* See that accurate book of Mr. Taylor, before quoted, p. 25. The coming forth of which was one reason of the delay of this.

† The ceremonial laws are to be referred to the *second* commandment. Mather on the Tyes, p. 53. reprinted, 1705.

‡ Chemnitii *Loc. theolog. pars sec. de loco Justif. Edit. 8vo. p. 558. Francoforti, 1603.*

Multi sunt scripturae testimonia, &c. ‘ There are
 ‘ many testimonies of scripture, which manifestly
 ‘ affirm, that the doctrine of justification before
 ‘ God is to be learned and fetched, not from the
 ‘ law, but from the gospel, *Rom. i. 16, 17. c. iii.*
 ‘ *21. c. iv. 13. &c.* Also that the object of justi-
 ‘ fying faith is not the doctrine of the law, but
 ‘ the voice of the gospel, which therefore is call-
 ‘ ed the law and word of faith. Therefore we
 ‘ must determine from evident and firm testimo-
 ‘ nies of scripture, what is the proper doctrine of
 ‘ the gospel (which must be separated from the
 ‘ law) revealing the righteousness of faith before
 ‘ God, which faith embraces and apprehends
 ‘ unto righteousness, and eternal life.’ — And
 then he admonishes, ‘ How pernicious mistakes
 ‘ in all times have happened in the article of jus-
 ‘ tification, even from hence, that it was not
 ‘ rightly judged from true foundations, what is
 ‘ the proper doctrine of the gospel, in which faith
 ‘ ought to seek righteousness before God.’ A lit-
 tle after he sheweth, ‘ That some feigned this
 ‘ difference between the law and gospel, that the
 ‘ law, now after the revelation of the gospel, doth
 ‘ therefore not justify, because it delivered imper-
 ‘ fect precepts, concerning external good works,
 ‘ to be performed from fear, and had only cor-
 ‘ poral and temporal promises; but that in the
 ‘ *new law*, there are more perfect, excellent, and
 ‘ severe precepts, which might bring righteous-
 ‘ ness to the doers, &c. If it be asked, what
 ‘ therefore doth faith? they answer, it believes
 ‘ those things are true, which are written in the
 ‘ new law. But what doth Christ? Some (*i. e.*
 ‘ *Papists*) say, that *he only brought these new pre-*
 ‘ *cepts*: Others, who attribute a little more to
 ‘ Christ,

‘ Christ, that he gives us that grace, by which
 ‘ we might fulfil the precepts, and by them ob-
 ‘ tain righteousness and eternal life. But *Paul*
 ‘ expressly denies, that Christ came that we
 ‘ might be justified by commandments of works.
 And afterward, ‘ This foundation is manifest,
 ‘ that the righteousness of God, without the law,
 ‘ is revealed in the gospel. If therefore this
 ‘ which they define is the proper doctrine of the
 ‘ gospel, it follows, that the righteousness of faith
 ‘ consists not only in the application of the free
 ‘ promise, concerning the remission of sins, for
 ‘ the sake of the Mediator ; but also that newness
 [of life] or good works, is a substantial part of it.
 ‘ And our adversaries the papists do well consider
 ‘ this ; therefore they seek various depravations,
 ‘ *that they may confound, obscure, and take away*
 ‘ *this necessary distinction, what is the proper doc-*
 ‘ *trine of the gospel, making known the righteousness*
 ‘ *of faith before God.* For they see that this is
 ‘ the shortest way ; for if it be determined, that
 ‘ the doctrine proper to the gospel, is not only
 ‘ concerning faith of the free promise, but also
 ‘ concerning renovation, or good works ; then
 ‘ presently it will follow, that also good works do
 ‘ enter our justification, as a partial cause ; be-
 ‘ cause that IN THE GOSPEL *is revealed the*
 ‘ *righteousness of God.* Here he quotes a passage
 ‘ of *Luther*, on *Gal. ii. 14.* He who well knows
 ‘ to distinguish the law from the gospel, let him
 ‘ give thanks to God, and let him know that he
 ‘ is a divine. I certainly in temptation did not
 ‘ yet know it, as I ought. *And*, thou should-
 ‘ est as diligently distinguish the righteousness of
 ‘ the gospel, from the righteousness of the law,
 ‘ as thou dost distinguish heaven from earth, &c.
 And

‘ And what other light (*saith our author*) hath dispersed the grossest darkness of the popish kingdom, but this chiefly, which hath demonstrated the true difference of the law and gospel *.’

Here he proceedeth excellently to give the differences, which the learned may peruse; and perhaps there is no man so learned, but it may be profitable to him so to do. He further teacheth,

‘ that although in the doctrine of Christ, and the apostles, many sermons are found concerning sin, and good works; yet this is not the proper doctrine of the *Gospel*, as it is distinguished from the law, but the precepts of the *law* are repeated in the preaching of the gospel.’

Notwithstanding he doth not *reject*, but *explain*, the usual definition, that the *gospel* is the *preaching of repentance, and remission of sins*. He disputeth, ‘ That those who contend that the gospel,

‘ properly so called, doth not only contain the promise of grace, but also the doctrine of good works, such do not understand what they say; for thus the difference of the law and gospel is confounded, which the apostle doth so establish, and the gospel is transformed into a law. And these foundations being plucked up, the purity of the doctrine concerning justification cannot consist. He also mentions *Melancthon*, who (*saith he*) admonishes, that although in the doctrine of Christ and the apostles, there are many ser-

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‘ mons

* Now the way to discern the one from the other, says Luther, is to put as great a difference between the righteousness of the gospel and of the law, as God hath made between heaven and earth, between light and darkness, between day and night.

E Diametro inter se opponuntur Moses et Jesus Christus: Lex et Promissio: facere et credere: Opera et Fides: Merces et Donum.

‘mons of repentance, and of the law, yet it is
 ‘another question, what is the doctrine proper
 ‘to the gospel, and to be separated from the
 ‘law? And *Luther*, on *Gal. ii.* that command-
 ‘ments are found in the gospel, these do not
 ‘belong to the gospel, but are expositions of the
 ‘law, and appendices of the gospel.’

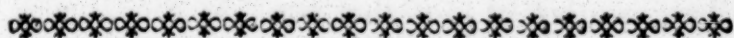
This was the doctrine which those Reformers thought necessary to preach and defend against the Papists, who set up their own works and righteousness, confounded law and gospel, and taught the law instead of the gospel. Here then the reader may see, that these controversies were agitated long ago, between the Protestants and the Papists, which of late have been unhappily revived among ourselves.

Let me make these things a little *practical*, by a word or two of *use*.

1. *Tell me, you that desire to be under the law, do you not hear the law?* *Gal. iv. 21.* Do you not hear what it requires? Those who were saved under the law, were saved by the promise, or covenant of grace, with *Abraham*. Therefore no man can be saved by a law, but by promise, and free grace. *For if the inheritance be of the law, it is no more of promise, Gal. iii. 18.* The law, and promise, are distinguished, and opposed; that where-ever you bring in a law, you exclude the promise.

2. *Here see the need of a mediator* If the law requires perfect obedience, what will you do without one? What will you do without *his* righteousness? Beg, as *Israel* did, that the word may not be spoken by an absolute God. It is sad, if thou takest that to be a law of grace, which, if thou attemptest to keep as such, will tear the
 the

the caul of thine heart to pieces! The thunder of mount *Sinai* will strike thee dead; this fiery law will burn thee up: O! then come *unto mount Sion, to Jesus the Mediator, and to the blood of sprinkling*; where you will bless God for ever, not for a new law, but for the new covenant, even a covenant of promise.



CHAP. II.

Shewing, *That the rule of obedience, or duty, and the rule of righteousness for justification, are the same.*

Obedience, and righteousness, in the matter of justification, are the same. *Some people*, for aught I can perceive, are at a loss whether they shall say, that the law abates of its requirements; and that the demands thereof are not now so high, as to require a perfect obedience: or, whether they shall say, that it doth indeed require the same, and that still perfect obedience is *duty*; but it doth not insist upon it, as the *condition of justification*; it doth *accept* of lower terms, notwithstanding what it may *demand*, as *duty*. They speak indeed of a *new law*, which is the *rule of righteousness*, while the *old* perhaps may be allowed to be the *rule of duty*. But their new law (if such a law there be) makes the other old, and disannuls it: for it is destructive of, and contrary to it. For, can we be under two laws at the same time, so *essentially* different, the one requiring perfection, the other accepting of

an imperfect righteousness of our own, instead of a perfect? They hold, that the new law condescends to lower and milder terms than the old. Now let me ask, whether it be milder in *demands*, or only in its *acceptation*, as to justification? If they say, in demands, it requires not so much as the old law did: then the will of God, revealed in his law, is not unchangeable; yea, then here is a law of God that don't so much as *require* perfection in obedience; and no man can certainly say, what imperfection it will admit of, or what obedience it will accept; and lastly, then the old law is disannulled, and made void thereby. If they say, the *demands* are the same, but it *accepts* of less: verily then there is no new law, in *point of duty*, or commandments of duty, and consequently it is *no* law. It cannot be a law of righteousness, but only a rule of acceptation, wherein God sets out what he will accept of; a law that God hath made to *himself* (as I may say) to deal with men upon lower terms than his law at first required. Here is the *dilemma*, let them take which part they please, the *truth* is strongest, and will prevail. Therefore this shall be my present work, to evince, that *the law at first given to man, is the rule of that righteousness whereby we must be justified, as well as the rule of our duty and obedience.* This I shall confirm,
 1. By some reasons. 2. By scripture.

I. For reasons.

1. *It is unworthy of God, unworthy of his divine perfections*, to imagine that he should give one law as a rule of obedience, and another as a rule of righteousness for justification. For,

(1.) *This seemeth not agreeable to the infinite wisdom and foresight of God.* Men make laws,
 and

and are forced to alter them, because they do not foresee all events; but herein appears the wisdom of the great Lawgiver, and the glory of his law, that he gave one law once for all, which should stand for ever, into whatsoever state and condition man should come, both while *innocent*, when *fallen*, and when *recovered*. Herein is the admirable divine perfection of God's law; and herein it is a fit representation of the unchangeable mind, and will of God.

(2.) *The infinite justice, and holiness of God, would not admit of any thing less than a perfect, and every way complete righteousness, wherein to justify a sinner.* In justifying, he must shew forth the righteousness and holiness of his nature, *Rom. iii. 25, 26.* A righteousness answerable to what is required in his law, could do this, and nothing short thereof. Memorable are the words of *Calvin* to this purpose*. ‘First let us consider (saith he) that we discourse not concerning the righteousness of an human court, but of the heavenly tribunal, that we may not judge by our own poor measure, by what integrity of works the divine justice may be satisfied. It is marvelous with what rashness and boldness that is commonly defined: and you may see that none do talk more confidently and largely, concerning the righteousness of works, than they who are either openly wicked, or do harbour secret vices. This cometh to pass, because they think not of the righteousness of God, whereof if they had but the least sense, they would never make such a sport of it.— But certainly it is beyond measure despised, if

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* *Instit. l. 3. c. 12. § 1. Principio ergo nobis succurrat. Ibid, &c.*

' if it is not acknowledged *such*, and *so perfect*,
 ' that nothing can be accepted thereby, but that
 ' which is *perfect*, and in every part complete,
 ' and defiled with no spot, such as never was,
 ' nor ever shall be, found in man. It is easy
 ' indeed, and ready at hand to every one, to trifle
 ' in the shades of the schools, concerning the
 ' worthiness of works to justify men: but when
 ' we must come into the sight of God, such
 ' trifles must be dismissed, because there the mat-
 ' ter is treated seriously, and is not managed with
 ' a vain strife of words. Hither! hither our
 ' minds must be carried, if we would en-
 ' quire concerning true righteousness with profit;
 ' how we may answer the heavenly Judge, when
 ' he shall call us to an account? Let us set that
 ' Judge before us, not *such* as our understand-
 ' ings do naturally imagine, but *such* as he is
 ' described to us in the scripture, *viz.* by whose
 ' brightness the stars are darkened; by whose
 ' strength the mountains are dissolved; by whose
 ' anger the earth is shaken; by whose wisdom
 ' the prudent are taken in their own craft; be-
 ' fore whose purity all things are defiled; whose
 ' righteousness the angels are not able to bear;—
 ' whose wrath pierceth to the lowest hell. If he
 ' sit, I say, to examine the deeds of men, who
 ' shall stand secure at his throne? *Isa.* xxxiii. 14.
 ' —*He who walketh in righteousness, and speaketh*
 ' *truth.* But let him come forth, whosoever he
 ' is. Yea, but that answer hinders; For against
 ' him a terrible voice soundeth, if thou, Lord,
 ' shouldest mark iniquity, O Lord, who shall
 ' stand? *Pf.* cxxx. 3.—In the angels he finds
 ' pravity, and the heavens are not clean in his
 ' sight,' *Job.* iv. 17. & xv. 15.

(3.) *The truth and faithfulness of God will not admit of any thing less than a perfect righteousness for justification.* When he hath once said, these are the terms of life and happiness to man, and he who falls short is cursed, *Gal. iii. 10.* * surely it cannot be, that he should go back, make abatement, or come to a composition. This law did not attain its end in our primitive state, which was obedience; yet this end must be attained, if sinners are saved, and the threatening must take place, that the truth of God might be secured. But to press the matter closer; *What was the reason that God would give a law (Exod. xx.) after man was fallen, requiring perfect obedience, to love God with all our heart, and our neighbour as ourselves; forbidding all manner of stirrings and motions of the heart, contrary to this law, as sinful, if he intended to justify and save him by a lesser obedience than what was required in this law? Surely, he would only have given to fallen man the law suitable to his state, and which he intended to save him by, and not that law which he had broken, and never could fulfil; unless he intended it should some way or other be fulfilled.* Neither indeed could this law be of *absolute, and invariable truth*, saying, *thou shalt do so, and thou shalt not do so; and the man that doth them shall live in them, and cursed is the man that continues not in all things, &c. Rom. x. 5. Gal. iii. 10.* If God did, and did intend to, accept of something else, of something *less* than what was here required, what was this law given for? Certain it is, that man could not obey it. For it must be remembered, it was given to *fallen* creatures. *The principal reasons*

* Vid. *Tullii Justif. Paulin. c. 8. p. 85.*

reasons were, to discover what was that obedience, which we *ought* to yield in our own persons; and to be the rule and measure of the *Mediator's* obedience. Where can the truth of God be secured but in *Christ*? If God could consistently with his truth and holiness have abated any thing, he would have accepted of the *active obedience, and intercession, of Christ* (let me say, these were worth more than all the world, and all the righteousness of it) and have abated him his *dying*.

(4.) This imagination of a new law, as the rule of a justifying righteousness, *bath but an untoward aspect upon God's unchangeableness*. For, *he is of one mind, and who can turn him?* Job xxiii. 13. He never asks higher than he will take, nor stoops to lower terms than he asked. He entirely secures the honour of his holiness, the glory of his law, and all his perfections, in justifying; *Isa.* xlii. 21. which is done by Jesus Christ our Lord.

2. In JESUS CHRIST, *obedience and righteousness are one and the same thing, and the law was the rule thereof*. If then we are justified by Christ's righteousness, and he fulfilled the same law, which is the rule of our duty; it is one and the same law, which is the measure of a justifying righteousness, and the rule of our duty. But this will be afterward spoken to, if God will.

II. For the confirmation of this point by *scripture*. Consider *Matt.* v. 19, 20. *Whosoever shall break one of these least commandments, which he may think to be the least, or in the least and lowest instance, in the thought, or secret motion of the heart; and shall teach men so,*
either

either by teaching a pretended *gospel-liberty*, that we are not under the law *as a rule*; or by teaching, that there is an *abatement* made in what the law required, that it is not so strict as to extend to the *inward frames* of the heart, or the like; *he shall be called least in the kingdom of heaven*; if he have any part therein, yet he comes off with loss*. But *whosoever shall do, and teach them, shall be called great, &c.* That Jesus Christ both did and taught them, even to perfection, and in purity, cannot be denied; he therefore above all others is GREAT indeed in the kingdom of heaven. But so far as any of his servants do *delight in the law of God after the inner man*, and do, and teach it in purity, they also shall be called great according to their measure, and the grace they have received. *V. 20. For I say unto you, that except your righteousness exceed, &c. q. d. your righteousness must be without any breach of the least commandment; it must exceed that of the Scribes and Pharisees, else ye shall in no case enter into the kingdom of heaven.* The law must therefore be fulfilled *by another* for us. For verily as to all the externals of religion, it will be a hard matter for any man to exceed some of the Scribes and Pharisees. Yea, and in outward conversation, some of the saints have miscarried at a greater rate than many of them. It will be said, *they wanted sincerity, and were but mere hypocrites, and so every true christian doth exceed them.*

* Understand this expression, *the kingdom of heaven*, as referring to the *gospel-church*; which is frequently so called in the scriptures of the New Testament. For the Pharisees and Doctors of the law, had been used to make the commandments of God of none effect by their traditions, and to neglect the weightier matters, that is, the moral precepts of the law.

them. I answer, in many of them there was not (I conceive) a gross hypocrisy; they did not intend to deceive, but verily aimed at keeping of the law, and attaining righteousness, *Rom. ix. 31. c. x. 2.* But, I take it, Christ's meaning is, you must have a righteousness that shall excel theirs *materially*, in all the several acts of obedience to the commands thereof. As in the matter of abstinence from anger, from adultery, from revenge, and the like; in which respect they might attain as far as any christian ordinarily doth attain, and yet it was unavailable; there must be a righteousness more perfect still, answerable to what he said before, *v. 18.* God will abate nothing. For, Christ having said this, proceeds to give such an account of the *spirituality* and *perfection* of the law, as has already been declared. Now then, when Christ had said, *your righteousness must exceed that of the Scribes, &c.* and then goes on to tell them, that the law forbids every *sinful motion*, and requires *perfection*; is it not clearly to say, that the righteousness of the Scribes and Pharisees, whereon they trusted, was short and insufficient on this account; because *it did not come up to this* purity and perfection of the law? So that it was not insufficient only, as a *meetness* for heaven, because they wanted *truth of grace*, but as a *title* to the kingdom, on a *reason common* to them with the best christians whatsoever. But Christ instanceth in *them*, because they were looked upon in that day as men of highest attainments. Again, when he tells them, that the righteousness of the Pharisees was insufficient, because it did not come up to the perfection of the law; and withal tells them, that they must have a better righteousness:

ness: is it not clearly to say, that *they must have a righteousness answerable to this law of God, thus spiritually interpreted?* or else whatsoever righteousness they should make mention of, would leave them short of heaven at last.

See another scripture, viz. *Gal. iii. 21. If there had been a law given, which could have given life, verily righteousness should have been by the law.*—The apostle here saith, that neither the law of *Moses*, nor any law which hath been yet given, could give life; and that therefore a *justifying righteousness* could not be *by any law*. Now what was the reason the law could not give life? I answer, *it was weak through the flesh*, *Rom. viii. 3.* fallen man could not fulfil it. And why could they not fulfil it? because it would not accept a short, imperfect performance, as a righteousness; but required *perfection*: else it might have been done, as well as men can now fulfil the law of grace, as they think. There was *no law* therefore *under the old testament*, by which men were, or could be saved. The *Sinai law* it self (which was as much a law of grace as any other) could not give life. Then neither are *new-testament* believers saved by a *remedial law*, seeing the way of salvation is *one*, from the beginning to the end of the world. So that *that* righteousness whereby we must be justified, must compleatly answer the law in its highest demands, and utmost extent. “For what if having observed all other commands
“of God exactly, so much as *one tittle* of the
“law is neglected by thee; * what will thy righteousness say to thee in this case? do you not
“see that the sentence of the law being pronounced,
“ed,

* *Fox on Justific. against Osevius, English translation, p. 20.*

“ ed, you are as much in the fault, as if you
 “ were guilty of all unrighteousness? †

I confess, this account of things will bring in
all the world for sinners. And I am willing to be
 found of that number, as *Paul was, of whom I*
am chief, 1 Tim. i. 15. that I may have a part in
 that faithful and acceptable saying, *that Christ Je-*
sus came into the world to save sinners.

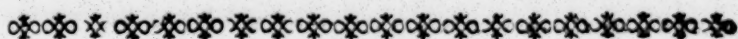
Let this doctrine then be improved,

1. For *humiliation*; to humble thee for thine
 infinite short coming. And let those who talk of
 their *new-law-sincerity*, look to it, that they have
 sincerity indeed; for they will *one day* find it true,
 that nothing else will pass for sincerity, than for a
 sinner, one who is on all accounts so, and as such,
 to trust alone in Christ's righteousness, because in
 himself he is wholly lost. Thus the pride of all
 self-righteousness is brought down. All *sincere*
endeavours (as they are taken to be) to receive
 Christ as a *law-giver*, and *King*, and to keep the
 law, *which flow not from such a faith in Christ*
the Saviour, will be accounted *insincerity*; and
 therefore can be no mark of sincerity. *Plainness*
is best in matters of eternal consequence. What true
 gospel-sincerity is, see in *Hab.* ii. 4. and *Phil.*
 iii. 3.

2. For *holiness*. If the law require perfection
 of obedience, what manner of persons ought we
 to be, who profess faith in Christ? Our Lord Je-
 sus, in *Mat.* v. 19, 29, 30, 45. not only teaches
 what the law requires for a *justifying righteousness*,
 but also recommends a very high regard to this
 law of God in a way of *Duty*. For seeing the
 law of God is so sacred, that it must be perfect-
 ly

† See 1 *Joh.* iii. 4. v. 17. compared with *Rom.* i. 18.
 and *Gal.* iii. 10.

ly fulfilled, and Christ did fulfil it; every *Christian* ought to have the greatest respect to all its commands, and to the example of the Lord Jesus.



CHAP. III.

Shewing, that fallen man, both as in the fall, and when recover'd, is utterly unable to answer the demands of the law, or fulfil such a righteousness, as it requires unto justification.

IF it be truth, which hath already been proved, that the law of God condemns, as sinful, all the lustings of the heart to that which is evil, and as a rule of obedience, requires perfect holiness, then it cannot be deny'd, that fallen sinners cannot fulfil this law themselves, without denying that we are sinners, which would be to deny the whole scripture, see *Eccles. vii. 20, 29. 1 John i. 10.* If it be said, *they may fulfil the new law, and so be justified*: this objection is already prevented, by shewing in the foregoing chapter, that no other righteousness can justify, than that which answers the *old and perfect* law of God.

The *Papists* talk at that rate, that the unregenerate cannot fulfil the law, but the regenerate, by the help of the spirit of God, can fulfil all righteousness; at least what is necessary to justify, by the works of the law; whom I shall not stand to confute, since that famous martyrologist Mr. *Fox*, hath well done it already, *ubi. sup. p. 155, &c.*

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I need not be large upon this head, for that those with whose doctrine I am concerned, will own the truth of it; as to the old law, which (according to them) God insisteth not on as the rule or measure of a justifying righteousness: but as to the new law, the fulfilling whereof by us is that (according to them) which God insisteth on; they will not say, that we are unable to answer the demands thereof, or to fulfil such a righteousness as it requires unto justification. Hence it is they seem to doubt, whether they shall call it an *imperfect* obedience and righteousness or not.—For sincerity is the perfection thereof. And therefore,

Obj. It may be, such scriptures will be objected here as these, viz. *Mat. xix. 17. If thou wilt enter into life, keep the commandments.* And *Rom. ii. 13. Not the hearers of the law are just before God, but the doers of the law shall be justified, v. 26. If the uncircumcision keep the righteousness of the law, &c.* From whence it may seem to some, (1) that it is by a *personal* obedience of our own, that we must go to Heaven. (2.) That therefore there is such a thing as *keeping the commandments*, if not to absolute perfection, yet to such a degree as is required, or at least accepted of God, by a *remedial* law; for that he will accept of a sincere desire and endeavour to perform them.—So that a man may fulfil the commands, and come up to the terms of the new law, unto justification.

Answer. I begin with that text in *Matthew*.—The young man who there came to Christ, was one of those who had a zeal of God, and made conscience of keeping the law, who was (as the generality of the *Jews* in that day were) *following*

lowing after righteousness by the works of the law,
 and thought that his own doings and obedience
 would carry him to heaven. ‘ Therefore the de-
 ‘ sign of our Saviour in his answer, was not to
 ‘ shew him the way, by which it was possible,
 ‘ that he, or any other, might come to heaven,
 ‘ but only to convince him of the errors of the
 ‘ Pharisaical doctrine. They taught eternal life
 ‘ to be attainable by the works of the law, and
 ‘ by a fulfilling thereof, according to that imper-
 ‘ fect sense they gave of it, of which we have heard,
 ‘ *Chap. 5.* The way to eternal life (saith he) ac-
 ‘ cording to your doctrine, is plain before you.
 ‘ You say men may perfectly keep the command-
 ‘ ments of God, he that doeth so shall be saved:
 ‘ therefore keep the commandments. Not that
 ‘ our Saviour thought he could do it, or that
 ‘ there did lie a passable road to Heaven that way,
 ‘ but that he might convince him of his error,
 ‘ and the need he had of a Saviour. *Pool's Engl.*
Annot.

Further, (I conceive) Christ's design was to
discover the ignorant opinion which he had of his
 own keeping the law, by drawing forth that an-
 swer which he next made, *v. 20.* *All these have I*
kept, &c. Knowing therefore what was in man, he
 makes trial of him in one thing, *v. 21.* *go sell that*
thou hast, and give to the poor, &c. to discover how
 little there was of love either to God, or his
 neighbour; and also to hint the true way of sal-
 vation, by believing on himself.

In the second text, *viz. Rom. ii. 13.* ‘ The
 ‘ scope of the apostle is not simply to shew how
 ‘ sinners are now justify'd in the sight of God,
 ‘ but to shew what is requisite to justification, ac-
 ‘ cording to the tenor of the law; and that is, to
 E 2 ‘ do

* do all that is written therein, and to continue so
 * to do; and if there be any man that can bring
 * such constant, and perfect obedience of his own
 * performing, he shall be justify'd by God; but
 * in as much as no man, neither natural, nor rege-
 * nerate, can so fulfil the law, he must seek for
 * justification in some other way. The text thus
 * expounded is no ways at variance with *Rom. iii.*
 * *20.* and *Gal. iii. 11.* which at first reading it
 * might seem to be. *Pool's Engl. Annot.*

Again, *Rom. ii. 25, 26.* *Circumcision verily pro-*
fiteth, if thou keep the law; if thou dost it *per-*
fectly, to which indeed circumcision obliged; but
 thus no man ever kept it, save Jesus Christ: Or,
 if thou dost it *sincerely*, that is from a gospel prin-
 ciple, and motive, to a gospel end, *v. 26.* *If the*
uncircumcision, that is, the uncircumcised man,
keep the righteousness of the law; if after the inner
 man, he delight in the law of God, (which he
 only can do, who by faith seeks a justifying
 righteousness in Christ) and keep the law in a
 measure, according to the grace received, *shall not*
this uncircumcision be counted for circumcision? he is
 in as good a state as he that is circumcised. But
 then, this keeping of the law is not for *justifica-*
tion. The obedience of a believer is *accepted*, but
 not as the fulfilling of the law, not as a justifying
 righteousness, not as going *before* justification,
 but as *following* it.

If it be still said, *A man may, and believers do*
fulfil the commands of the gospel-law. I ask, whe-
 ther they do so perfectly, or only in part? whe-
 ther their sincerity it self is perfect, or imperfect?
 if they say, *imperfect*, I reply, then it cannot jus-
 tify *it self* at God's bar, and therefore cannot justi-
 fy *their persons*. If it be not perfect, according

to the measure and requirements of this remedial law, it doth not then come up to the terms of it; and if it falls short here, it cannot justify by any law. The very *sincerity* of believers is imperfect, as well as other graces. Their heart is deceitful, and sin is deceitful, and every sin in the believer is so much *guile*. Thou sayest, thou lovest God, if not *perfectly*, yet *sincerely*: but according to thy unrenewed part, thou lovest that which he hateth. Where is now perfect sincerity? Thou sayest, thou keepest that command, *thou shalt not kill*, sincerely, and in desire; yet thou art many a time grievously angry without a cause. And so in that, *thou shalt not covet*, or any other instance, there are contrary lustings and desires in thee. Where then is *perfect* sincerity? O prize Christ's righteousness! thine own comes off with imperfection still. If (on the other hand) they say their sincerity and obedience is *perfect*, according to this new law, which is the rule of it—who shall know that? there are degrees of grace and holiness in christians. Now if the highest exceed not, the lowest must fall short; if the lowest fall not short, the highest must have something of supererogation. Thus when men go from God's standard, they have none left. Keep we sincerity under the head of *sanctification*, and we have not these difficulties: but bring it into your *justification*, and it must perfectly answer the rule thereof. And if any man perfectly keep that law which he is under, and is to be justify'd by, be it what it will, he hath kept the law of God, and is without sin as to that law. * Again, doth the law of grace take in the ten commandments

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* If our obedience do answer the only of it, then there is no sin in us, nor
Owen of *Justific.* p. 335.

within the compass of it, that we may know what to say to it? if not, that law hath not God's authority, and is of little concern to us, which leaves out all the duties of the ten commandments. It is a *very mild* one indeed. If it doth, it is the same which was from the beginning, and takes in all the duties arising from the relation of God and man, in the utmost latitude.

But know, O soul, there is but one invariable, eternal law of God, the rule and standard of all righteousness, and measure of sin; whereto the apostle opposeth *the Gospel*, Gal. i. 6. *the promise*, Gal. iii. 18, 21. *grace and truth*, Joh. i. 17. In like manner, the *ministration of death*, and the *ministration of the spirit*, are opposed; that is, the law and the gospel; the one is a *ministration of condemnation*, the other of *righteousness*, 2 Cor. iii. 7, 8, 9. Rom. x. 5, 6. Also, *the righteousness of the law*, and *the righteousness which is by faith*.

‘This law no meer man, since the fall, can
 ‘in this life perfectly keep, but daily doth break
 ‘in thought, word and deed, (*Assemb. Catech.*)
 And as for a law of Grace, I read of none in
 God's word; but of the gospel of grace I read,
Acts xx. 24. We must look for a *remedy*, not to
 any *law*, but to the *gospel*, to the *promise*, to
grace. GRACE, I say, not only delivering
 from *hell*, but also from *sin*, and constraining to
 obedience. ‘For what is more excellent than
 ‘*righteousness*, in the whole nature of divine and
 ‘human things, which comprehendeth in the
 ‘compass of it, all kind of virtues, the highest
 ‘perfection of the law, and also the perfect image
 ‘of God? it may indeed be found in heaven,
 ‘but on earth it cannot be found. There had
 ‘been no need for God to justify us by *faith*, if
 ‘we could be justified by *works*. And, if God
 ‘hath

‘ hath commanded what cannot be kept by us, it
 ‘ is not thro’ any default of his, but thro’ our
 ‘ own. *For ubi sup. p. 5. and 98. **

C H A P.

* To these observations upon this most important and interesting subject, it may not be unprofitable to subjoin the following, selected from the pious and judicious *Charnock* upon the same point.

“ If we search the scriptures with humility, seriousness, and attention, we shall see that Abraham, the father of the faithful, David, the prophet of God and most eminent type of Christ, and Paul the great apostle and martyr, disclaimed any justification by their own works; even of those, wrought after they were enlisted in the service of God. And there was good reason for it. 1. Because no righteousness of man is perfect, and therefore no righteousness of man can justify him. Whatsoever works do justify must be in all circumstances fully conformed to the precept that enjoins them. But what man hath a righteousness commensurate with the rule of the law, by which his works are to be tried? every man, the moment before his justification, is *ungodly*, *Rom. iv. 5.* so that if he is justified by his own works, he is justified by *ungodly* works.

2. Because, the mixture of one sinful act among a multitude of good works, render a man imperfect, and consequently incapable of justification by them. Suppose a man had only one sin, and all his other works clear without a flaw, the law could not pronounce him righteous, because he falls short of that *universal, perpetual* rectitude, which the law does, and cannot but require of *every one in all things*, *Gal. iii. 10.* whereas we cannot answer God and his law one of a thousand, *Job ix. 2, 3. 1 John i. 8. Psal. xix. 12. Eccl. vii. 20.*

3. Because all works after grace fall short of that perfection which is required in them by law. There is no grace in any renewed man in this life in that perfect degree it *ought* to be. Corruption of nature remains in every man, in the best of men. There is the flesh lusting against the spirit, as well as the spirit against the flesh, *Gal. v. 17.* And even *Paul* himself, great a saint and apostle as he was, had a *flesh* that served the law of sin, with a *mind* that served the law of God, *Rom. vii.* And therefore it was a good speech of *Luther’s*, ‘ We
 can

CHAP. IV.

Shewing, *That Jesus Christ, as surety for the elect, hath in their stead fulfilled the law, as a rule of righteousness for justification, and borne the penalty or curse due for the transgression of it.*

I Hope I have made good my ground hitherto; and if it be truth, 1. That the law still requires perfect obedience. 2. That God will have his law fulfilled, and a righteousness answerable thereto, to justify a sinner. 3. That no man at present can fulfil it, or work out such a righteousness; then it will follow, either that no man can be justified and saved; or else that Jesus Christ, as surety, hath fulfilled the law, and satisfied justice, for the elect. Unto this, all that hath been spoken tends, and in this it centres. And on the other hand, all that is said of a *milder law*, and gospel-works for justification, tends

can never be saved, if God doth not turn his eyes from our virtues, as well as from our sins.' 1 Sam. vi. 20.

"It would therefore be contrary to the holiness and justice of God, to justify a man for imperfect works. His judgment is always according to truth, Rom. ii. 2. If the holiness of God can now content itself with an imperfect righteousness, and pronounce us justified persons without a full conformity to the law, it might as well go a little further, and pronounce us righteous without any conformity at all to it.

"The truth is, the design of God was to justify us in such a way as to strip us of all matter of glorying in ourselves; and therefore it is not by any righteousness of our own, Rom. iii. 26, 27. *Not of works lest any man should boast; but by grace are ye saved, through faith, that according as it is written, He that glorieth may glory in the Lord.*"

tends to the subversion of this truth, and it is this which they aim at. Wherefore, although in the defence of the foregoing truths, *this* is established; and the opposition thereto is defeated, by taking away the foundation of a new law; yet, because there are particular cavils and exceptions, raised against this most sweet and precious truth of the gospel, I do (with divine help) joyfully undertake the defence of it, under these heads. I. That Jesus Christ obeyed the precept of the law, for the elect. II. That he suffered the penalty thereof for them. III. That he did both as surety.

I. *That the Lord Jesus Christ obeyed the precept of the law for the elect.* He kept the *commandments for them.* This is usually called *the active obedience* of Christ.

Mr. Clark the annotator, in a book of his *, denies Christ's obeying the law for us, and the imputation of his active obedience, which he excludes from having an interest in our justification, and asserts, that Christ did all for us by his sufferings, and by a low and forced sense (as I take it) put upon many texts of scripture, which advance and magnify the righteousness of Jesus Christ, he makes neither him, nor any thing in him, to be our *very* righteousness, but only *meritorious*, that our gospel-works shall be accepted for righteousness. For he puts no more upon *his sufferings* than this, ' That they are a valuable consideration for the transgression of the first covenant, or law of works, so that God ' may

* Intituled, *Scripture Justification*, printed 1698. which has been well answered by Mr. Chauncy; but because I find it has done hurt, I thought something further not unnecessary.

‘ may now, without any disparagement to his
 ‘ justice, or any of his attributes, make a new
 ‘ covenant upon more gentle and condescending
 ‘ terms, peculiarly fitted and suited to the state of
 ‘ lapsed mankind, &c.’ p. 24.

I know not what he may expect, but cannot think that one who disputes against the honour of our Lord Jesus, excluding his active obedience, abasing his righteousness to such a degree, should have any praise from him for so doing. For my part, I desire not to be found without a part in Christ’s *active obedience*, when he comes, let who will boast of their gospel-works. Howbeit, in the end of his book, he would bring in the *active* obedience again; and after he had by divers arguments (which are directed, not only against its being considered *separately*, but against its being *fulfilled in our stead*) excluded it, then he tells us, it is to be included in the *passive*. Wherein if he means by the active obedience of Christ, his *obeying the precept* of the law, he plainly contradicts himself; seeing he had before excluded it, in *comparison* with his sufferings.—But perhaps he means only his *activeness in suffering*; and if so, he goes about to deceive and blind the eyes of his reader. True, Christ was active in suffering, which made his sufferings properly obedience; but was there not obedience to the law, which is distinct enough from suffering of the penalty? Or, are not *Adam’s* obedience in innocency, and the *damned’s* suffering in hell, things distant and different enough to be distinguished? Although in the life of Christ, *suffering* was mixed with *doing* throughout; and he was in the highest sense *active* in his sufferings; yet these things must not be confounded.

His

His suffering was a *quodam Agente*, from without, from the hand of God, of men, or devils: his obedience was *ab interno principio*, from the law within, written in his heart. Therefore *doing* and *suffering*, as they are in two different categories, so in Christ they are very clearly distinct. For although in the great effects of our justification and salvation, they have a *joint* influence; and men may be too curious in assigning their distinct efficacy: yet I think this difference must be allowed, that the active obedience of Christ cannot properly be said to be *satisfactory* to justice, for the *offence* by sin. And again, * ‘suffering for punishment gives *right* and *title* unto nothing, only *satisfies* for something; nor doth it deserve any reward.’ Howbeit, when in Christ it was the highest act of obedience, and performed by so glorious a person as the Son of God, it was truly meritorious of acceptance with God, of grace, and glory. ‘Yet the redundancy hereof (as Dr. Goodwin somewhere argues) could not excuse obedience by *doing*, because not of *the same kind*, as neither the redundancy of merit in *doing* could excuse from *suffering*; for the one answers to the command, the other to the threatening of the law †. For, as the Lord Christ could not, by his most perfect obedience, satisfy the curse of the law, *dying thou shalt die*; so by the utmost of his *suffering*, he could not fulfil the command of the law, *do this, and live*.’ The *first*, and most direct effect therefore, of the death of Christ, is *satisfaction* for the *offence* past; and from its infinite worth it is also *meritorious* of salvation: but that it is so of any *law*, or *covenant*,

* Dr. Owen of *Justificat.* p. 384. † Ibid. p. 383.

nant, I no-where read in my bible. Had the penalties fallen on *us*, it had been *suffering*, or *punishment* only; but falling on Christ, it was the highest *obedience* also.

Mr. *Clark* gives this account of Christ's righteousness: 'It is his observing the law, rule, command, given unto him by his Father (*John* x. 18.) it is particularly, his conformity to the law of mediation, or his observing the articles of the covenant of redemption.' I answer, that Christ had received commandment from the Father, what to *speake*, and also what to *do*, is clear, *John* xii. 49. c. xiv. 31. That there was a covenant between the Father and him, which you may call the *covenant of redemption*, or *law of mediation*, I deny not; but when he is said to be *made under the law*, and *fulfil the law*, *Gal.* iv. 4. *Matt.* v. 17. it is the *law of creation*, or ten commandments, which we were under. The texts speak for themselves. Now in fulfilling *this law*, he fulfilled the law of *mediation*, for *that* required him to fulfil the whole law of God *given to us*. He did it not *of himself*, and therefore did it as required of the Father; and therefore also did it not *for himself*: for it was in pursuance of that covenant which concerned *our redemption*. This account of Christ's righteousness, that *it is a conformity to the law of mediation*, &c. insinuates, that Christ was not under the law which we are under, or that his obedience thereto is no part of our justifying righteousness: and indeed it is the professed design; else it might have been said, that it is a *conformity to the law of God, given to Adam, and to all men*. With what sincerity then is it pretended, that his *active* obedience is included in his *passive*,

five, except the design be equally to exclude the latter also? On this notion of *Christ's obeying the law of mediation*, the new method very much depends. I shall therefore endeavour to prove, that *Jesus Christ obeyed the precept of the law for us*: and only answer Mr. Clark's objections, as they lie in my way, and not follow him step by step, which was not the design of this undertaking.

1. *Jesus Christ did keep and fulfil the very law of creation, the precept of the moral law, perfectly, and to the utmost extent thereof.* I enquire not now after the reason or end of it. (1.) *His nature* was every way conformed to the law, *Psal. xl. 8. Thy law is within my heart*: than which nothing could be more expressive of perfect rectitude of nature, and that in conformity to the law. He was not born in sin, as others are, *Luke i. 35.* because not being naturally in *Adam's* loins, he was no head to Christ, who therefore was not concerned in *Adam's* covenant, or the transgression of it. (2.) *His whole life* was absolutely, and in every point, regulated by this law; not only all his actions and words, but even his thoughts also. He did never transgress the least command, in the *least* thing whatsoever. Did the law require love? In him was perfect love; sinners find it so. Did it require innocency? He was innocent. He failed not in any instance, either by way of omission, or commission, *1 Pet. ii. 22. Heb. vii. 26.* These things will not be denied. And that the law which he was under, was the very law of creation, the whole moral law, and that his conformity and obedience thereto was *τὸ ἴδεν, Idem, the very same* (only with advantage on Christ's part) which was found with innocent *Adam*, and ought to

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have

have been found with all his posterity, is so clear, that I cannot conceive what should be said against it. For when the *rule* was the same, and all his *actions* squared thereby, his *obedience* must needs be the same. Righteousness and holiness is the very *image* of God, and the *end* of the law. It was *lost* in *Adam*; it is in part *restored* in believers, *Ephes.* iv. 24. but in its *perfection* it was *found* in *Christ*.

2. The Lord Jesus fulfilled this righteousness *for others*, obeyed the precept of the law for the *elect*. It is said by those of the contrary judgment*, that being man, he was *necessarily* under the law for *himself*, and must obey it for himself; and that he was thereby *qualified* to offer up a sacrifice acceptable to God, and available for us.

I answer, 1. The Lord Christ was *born* for us, *Isa.* ix. 6. 'That although this legal obedience was required of Christ by the right of creation, when he was become man; yet because he was *made man*, not for *himself*, but for *us*, it was a part of his humiliation, satisfaction, and merit, which God required and accepted of *him* for *us*.' Amesii, Medul. l. 1. c. 21. § 24.

2. He was *made under the law* for us. I confess, the meaning of these words [*for us*] neither in the former head, nor in this, is the same as [*in our stead*.] But he was neither born, nor made under the law *for us*, altogether for our *sakes*, and for *our* salvation, unless it were for that end, that he might do something *in our stead*;

* I except Mr. Clark, as to this, who excellently proves, *that Christ was not bound to obey the law for himself*. Script. Justific. p. 94.

stead; that the law of God, being perfectly fulfilled, life and salvation might be purchased for us, which could not be conferred without a perfect righteousness. He was born and made under the law *for us*, that he might obey, and die *in our stead*.

3. Take some *scripture testimony*. In *Gal. iv.* 4. we read, *God sent forth his Son*, γενόμενον ἐκ γυναικός, γενόμενον ὑπὸ νόμου, *made of a woman, made under the law*. Here *made under the law* is reckoned as a distinct act from his being *made of a woman*. For indeed, the *Israelites*, who were born under the *Sinai covenant*, were under the law, not only as the rest of the world, but the obligation was strengthened by the giving of the law by *Moses*. Now Christ was of *that race*, and the law took fast hold of him, as being a person *responsible*, and the man *intended* all along by God, when the law was given (as hath been shewn already); or else it had been a proper covenant of works to *Israel*. So that here is a visible being *made under the law*, even *Moses's* law, or the ten commandments, which did not result merely from his being *born of a woman*. And further, though Christ, being made man, were in some sort under the law, by the right of creation; yet I cannot conceive, that he had been under the law, *in Statu Viatoris*, for *eternal life*, for a *right* or *title* thereto, or in an *humbled* state, or in any other sense than angels or glorified saints are, or his human nature, the forty days after his resurrection here on earth was, or now in heaven is, if it had not been for our sakes, that he, being the Son of God, and heir of all things, had any less glory, was altogether for our sakes. Nor can I think, that he had lived

such a *series* and length of time in humiliation, obedience, and subjection to the law, and to men [his parents] by virtue of it, if it had not been of *necessity*, with respect to the great work of our *redemption*. When *Herod* slew the infants, he might have been one, and have taken the nearest way to glory. Who can say that he was not *qualified* to have been a sacrifice?

Lastly, This clause [*made under the law*] has such a *weight* and *emphasis* in it, that it signifies some special act of God, whereby he was *constituted* and *put* under the law, in some further sense than what was merely *natural* and *necessary*. And the *end* of it is given *v. 5*. *That he might redeem them that were under the law*: he was made under the *curse* of the law, and I hope it will not be denied, that *that* was in *our stead*, *Gal. iii. 13*. And if he were at all under the *precept* of the law for obedience, then I argue, his *whole* being under the law, and obedience to it, as so under it, is altogether referred to this end [*the redeeming of them that were under the law*]. And it is yet the more evident, because his being *made under the law* commenceth, and taketh date, from his being *made of a woman*; so that all he did, his whole life, was as under the law, and in obedience to it, for our *redemption* from it.

Again, Once more look into *Matt. v.* where we have a full and exprefs testimony to this truth, *ver. 17, 18*. *Think not that I am come to destroy the law—I am not come to destroy but to fulfil*. For Christ to fulfil the law, is the same as to *fulfil all righteousness*; *Matt. iii. 15*. which was by doing the Father's will, and belonged to his *bringing in an everlasting righteousness for us*, *Dan.*
ix.

ix. 24. he speaks of his fulfilling of it in *his own person*; and as that which was the *end of his coming*. Now that which was the *very end of his coming* was *for us*, and was referred to the *justification and salvation* of sinners, 1 Tim. i. 15. He gives the reason of his coming to fulfil it, Matt. v. 18. And that is taken from the stability, unchangeableness, and eternal veracity, of the law: it is so sacred, and agreeable to the nature of God himself, that *heaven and earth shall sooner pass away, &c.* For God cannot cease to be as holy in his nature, and therefore must be as holy in the revelation of his will, as ever. There is not a jot or tittle to be abated. Surely the *ten commandments* are more than a JOT or TITTLE of the law, * and therefore *must* be intended. You'll say, *who can thus fulfil the law*, as not to miss of a jot or tittle? Christ tells us plainly, *HE came to fulfil it*, ver. 17. O blessed *second Adam*! And then, when he presently subjoins, ver. 20. *Except your righteousness exceed, &c.* is it not plainly to tell us, that he therefore fulfilled the law, that we might have a righteousness exceeding that of the *Scribes and Pharisees*; and that he *obeyed for us*? The necessity lay here, it must be so fulfilled, that *sinners might be justified and saved*. Again, when he tells us, that *he came to fulfil the law, &c.* and then proceeds from v. 21. to expound the commandments, and shew their spirituality; is it not clearly to tell us *what law* he fulfilled, *even these very commandments*, which could in no-wise pass away, but must be thus exactly fulfilled; seeing the end of their being given was obedience?

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* *Nec Apex nec Iota quidem subscriptum.*

One scripture more I cannot forbear quoting; viz. Rom. v. 19. *As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.* In this context there is a comparison and parallel carried on between the two *Adams*, as two common heads, and public persons. How then were we made sinners by *Adam's* disobedience? I answer, by the *guilt of that act* of eating the forbidden fruit. How came we guilty? I answer, by the imputation thereof; he standing for all his seed. Some will say, we are made sinners only by the *propagation of a corrupt nature*, which we receive handed down from our first parents: and so answerably are made righteous, by the *communication of a holy nature* from Christ. I answer, then it might have been said, by *one man* many were made sinners, and this word [disobedience] might have been spared. But it was not only by *one man*, but by that very *disobedience*. He disobeyed, and all were sinners thereby, by that *act* of his, *δι' ἑνὸς παραπτώματος*, by that *one disobedience*, ver. 18, * 'For as to *corruption of nature*, that
 ' comes to be a sin only as it refers to, or is
 ' connected with, the *guilt of an act* of sin, which
 ' caused it. If therefore that corruption become
 ' truly and properly a sin in us, as well as in
 ' him, he must necessarily be constituted a
 ' publick person; representing us in respect of
 ' that very *act* of sin.—For it is not the want
 ' of righteousness simply, which is a sin, but as
 ' relating to a forfeiture and losing of it, which
 ' they are first guilty of who lose it.' In like manner Jesus Christ stood up as a publick person to raise up, redeem, and justify by his own per-

* Dr. Goodwin vol. iii. l. 1. c. 3. p. 16.

personal obedience, that we might be saved by *another* man's obeying for us. For it is not simply by *one* man we are made righteous efficiently, as communicating holiness; but by one man's *obedience*, his *obedience* is the thing: by this we are said to be made (*κατασβεσθαι*) or *constituted* righteous. But saith Mr. Clark, this text is to be interpreted by *Phil. ii. 8. He became obedient unto death*; this being more particular, and that in *Romans* more general. *Answer*, I take this to be as general as that, and that to be as particular as this; for when the apostle speaks to the *Romans*, of *his obedience*, and it is no where *limited*, it ought to be taken without limitation, as including his *whole obedience*, which he performed for us. For as to that text to the *Philippians*, if it be limited to his *death* strictly; it will exclude all his sufferings, agonies, reproaches, before his passion on the cross. But if you include *them*, by the same reason you include all his *active obedience*: for the expression is [*obedient unto death*] not only *in* death, but through his whole life, *unto death*: that same principle of love and obedience, which actuated him all his life, carried him forth to the last and highest act of obedience, the offering himself to God.

That *Christ's active obedience* was performed for his people, is so well known to be the commonly received doctrine of Protestants, that I need not stand to prove it. I shall only mention the testimony of two confessedly great men. The one is * Dr. Ames: 'Neither ought (says he) 'any part of that obedience which is found in 'the humiliation of Christ to be excluded from 'that dignity and use [*viz.* of satisfaction and 'merit].

* Ames. Medul. l. i. c. 20. § 14. and c. 21. § 23, 24.

‘ merit]. Again, in subjection to his parents,
 ‘ which belongs to the fifth commandment, he
 ‘ shewed that he was subject to the whole mo-
 ‘ ral law. (1.) Because there is the same rea-
 ‘ son of one commandment, and of all. (2.)
 ‘ Because there is no part of moral obedience,
 ‘ which might seem more foreign from Christ
 ‘ the Lord of heaven and earth, than subjection
 ‘ to men.’ The other is * Mr. *Clarkson*. ‘ I
 ‘ apprehend it (saith he) to be a truth of some
 ‘ moment, to the honour of Christ and comfort
 ‘ of believers, and this discovered in the gospel,
 ‘ and asserted by the community of Protestant
 ‘ divines, from whom I would not be tempted
 ‘ to straggle, and with others would not, upon
 ‘ slender ground, especially in our present cir-
 ‘ cumstances, wherein *Papists* make so great an
 ‘ advantage of stragglers, and make it the mat-
 ‘ ter of no little triumph, when they see any
 ‘ part of the common Protestant doctrine desert-
 ‘ ed by its professors. Where he proceeds with
 great evidence to shew, that Christ performed
 perfect obedience for us, even in our stead; and
 answers the objections made against the doc-
 trine of Christ’s active obedience fulfilled for
 us. To which I refer the reader. In defence
 of this doctrine, see also Doctor *Owen* of *jus-*
tification,

* *Clarkson’s Sermons*, p. 236. Fol. Printed 1696.—
 Where this most excellent writer proves, 1. That Christ
 performed perfect obedience *for us*. 2. That he per-
 formed it *in our stead*; not only for our good, but *Vice*
nostrum, *in our place*. 3. That it was accepted in our
 behalf. 4. That the righteousness or obedience of
 Christ is therefore imputed to us, and not the effects of
 it only. And, lastly, answers some considerable objec-
 tions made against this important truth,

tification, ch. 12. throughout; which I think is unanswerable.

I would next remove some *objections*, and conclude this head. It is objected, *If Christ suffered and satisfied for sin, there was no need he should obey the precept of the law for us.* For if our sins of *commission* are pardoned by his death and bloodshed, our sins of *omission*, or want of obedience, are also pardoned *thereby*. But if our *omissions* and *failures* in obedience be pardoned together with the other, through his *death*, then we are reckoned to have done all which the law requires, and need no other righteousness. Hence they conclude there is no need for Christ's *obeying actively* for us, because all our comings short are pardoned through his *blood*.

I answer, it follows not. In every sin of omission are two parts: (1.) Positive offence, by a contempt of the authority of the lawgiver. (2.) Want of actual righteousness, which was to arise out of obedience. The *death* of Christ makes *satisfaction* for the offence, that it may be pardoned: his *active obedience* exhibits that actual righteousness. Sins of omission (I confess) do require *satisfaction*, as well as sins of commission, seeing they do as truly offend *in excessu*, though their whole nature may seem to lie *in defectu*, in the want of something which we ought to have. Yet, we are not found *doers*, or *actually righteous*, by the bare pardon of sins of omission. Suffering for offences of any kind, is not of the same nature with *doing* of what is required. And though a man suffers for a fault of omission, yet it had been more acceptable to have done his duty. And though *satisfaction* be given and received for the offence, yet he is not counted worthy

thy of a *reward* which had been due upon obedience. So that though the offence be pardoned, yet still an actual righteousness is wanting, which was to arise from obedience. Howbeit, if I could give no other answer, I would say, it belongs to that *abundance of grace, and the gift of righteousness*, whereof the apostle speaks, *Rom. v. 17.* And that there might be such a *plentiful abundance*, and that the law might *clearly and distinctly* be honoured both in its precept and penalty, Christ *obeyed* the former, as well as *suffered* the latter.

A main argument pressed earnestly by Mr. Clark, in the book before-mentioned, p. 106. is that Christ's *active obedience* can be referred to none of all the *offices* of Jesus Christ, neither to his *prophetical, priestly, or kingly* office; and therefore was not at all performed by him for us.

I confess Dr. Ames, *Med. l. 1. c. 19. § 11.* gives excellent reasons why this number and order of his offices is assigned; from which I would not, neither need to depart. Yet the assigning, and so confining of them, is an *human* thing; at least it would appear so to be, if scripture-ground and reason should lead to assign some fourth; suppose his *headship* (*Ephes. i. 22.*); of which Dr. Goodwin, on *Ephes.* Sermon. 36. almost thought that he must have made another office. There had been no heresy in it, if he had. ‘ I have
 ‘ often had many discussions with myself (says
 ‘ he) whether this relation of *headship* should
 ‘ not import some distinct office from those of
 ‘ *King, Priest, and Prophet*, to which *three* all di-
 ‘ vines do reduce the offices of Christ; but I
 ‘ have at last resolved my thoughts thus; that
 ‘ this

‘ this relation of *headship* doth import *all* his offices; but with that peculiarness, and with that eminency, as no other relation in scripture doth. For we are ruled by Christ, not only as a King, by laws, externally, but by him internally, as the members by the head, &c.’— So I say, seeing I find Christ’s *active obedience* in scripture, it should make no hesitation with me, could I refer it to none of his offices. This argument therefore is without a foundation, tho’ he builds much upon it. But I depart not from the received distribution of Christ’s offices. His active obedience then belongs to his *priestly* office. Whatsoever he did as *surety*, doth so, *Heb.* vii. 22. But this he did as *surety*, which I shall by and by endeavour to shew.

As to what this author saith, p. 107. ‘ That Christ’s righteousness belongs equally to him, in respect of all his offices; and that it no more belongs to Christ to fulfil all righteousness for us, as Priest, than as Prophet or King;’ it is to me altogether surprising, and certainly is a great mistake, tending to exclude Christ’s *sufferings* (which beyond controversy were undergone by him as a Priest) from having any more part in justifying sinners, than what he did as Prophet or King; which I think would gratify a *Socinian* well. But if his righteousness as *Priest* (and that only) be a justifying righteousness, then (perhaps) Mr. *Clark* was aware, that his active obedience, being confessedly of one entire piece with his passive, might be included under his priestly office.

He further objecteth, *There was no such thing typified by any thing which the Priests did under the law.* I answer, there must have been a man come

come down from heaven, in the manner that Christ did, if any had been a perfect type of him in all things. And though it did not belong to the priests under the law to obey for the people, because of the imperfection of their priesthood; yet it might belong to Jesus Christ, who is *a surety of a better testament*: and it must be owned the priests were very imperfect types of Christ's suretyship. And why might not *Melchisedeck* be a type of Christ herein? He is said to be first *King of righteousness*, then *King of peace*, and *Priest of the most high God*, Heb. vii. Doubtless his *righteousness* and *peace*, whereof he is said to be *King*, were a part of the glory of his *priesthood*; for *that is the great thing*, with respect to which *the apostle brings him in*. And as these are fulfilled in our Lord Jesus Christ, righteousness and peace do not only belong to his *kingly* office, but especially to his *priestly* office; and *peace* comes in by *righteousness*. Now he is said to be *King* of them, because there is a *royal dignity*, *sovereignty*, and *glory*, shed on his *priesthood*. *Grace reigneth through righteousness*, Rom. v. 21. *Grace* hath erected a kingdom. So righteousness and peace reign by Jesus Christ. His kingdom is a kingdom wherein that glorious righteousness and peace of his *priesthood* are displayed and glorified. So that the glory of his *kingdom* is, that the righteousness and peace of his *priesthood* have the chief rule, and bear sway therein, Zech. vi. 13. In which manner, Jer. xxiii. 5, 6. may be interpreted to the abundant consolation of believers.

And what were the High Priest's garments, wherein he ministered to the Lord? What was the meaning of this rich and costly apparel, his glo-

glorious attire? With the names of the children of *Israel* born before God, and HOLINESS TO JEHOVAH, written upon the plate of his holy crown fastened on the mitre? It was to signify, as far as could be typed out, the holiness of the nature and life of our great High-Priest, who appeared in the discharge of his priestly office, and now appears in the holy place as perfect holiness to *Jehovah*; and that, for his children, bearing their names upon his breast-plate (as it were) and upon his shoulders. *Lastly*, What was the meaning of the law, even the ten commandments, being put into the ark, and there preserved, but to signify its being kept and fulfilled in *Jesus Christ*?

But, saith Mr. Clark, *there is nothing of it* [Christ's active obedience] *in the Epistle to the Hebrews, where the apostle treats largely on the priesthood of Christ.* I answer, if it be in other scriptures, it is sufficient. But I think he is mistaken. I have already spoken of *Melchisedech*. And in the same Epistle we read, *Tho' he were a son, yet learned he obedience by the things he suffered*, Heb. v. 8. Obedience there is distinguished from his sufferings. I grant it is not expressly said here, that it was in *our stead*; yet is there mention made thereof, even when he is speaking of his priesthood. *And being made perfect*, ver. 9. viz. through sufferings (*Heb. ii. 10.*); for that was the last and finishing stroke of his obedience, wherein all terminated, and was perfected. *He became the author of eternal salvation, viz. by his entire, and whole obedience, and sufferings before-mentioned.* And again, *such an High-Priest became us who is holy, harmless, &c.* ch. vii. 26. There was no necessity the High-Priests

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under the law should be such; but the true and great High-Priest must excel them. Nor doth he say [*such it became him to be*] as pointing out only a qualification for sacrificing work: but [*it became us*] it was necessary for *us*, on *our* account. I take it, that the purity and holiness of Christ, both in *nature* and *life*, are intended in this last-mentioned text, as belonging to Christ in his *priestly* office. It is strange that men are so sore afraid of too much *grace*, of too much consolation, in Christ Jesus!

Our author hath yet another argument; *viz.*
 ‘What Christ did or suffered in our stead, we
 ‘need not do or suffer: but we are still bound
 ‘to obey the law; therefore he did not obey in
 ‘our stead.’ He addeth, ‘Because he under-
 ‘went the curse and penalty of the law, there-
 ‘fore we need not undergo it, but are excused
 ‘from it: and if we need not suffer, because
 ‘Christ hath suffered in our stead; no more
 ‘need we to obey, because Christ hath obeyed
 ‘in our stead.’ Here he subjoins *that* which
 is ordinarily the *answer* hereto: and it is a good
 answer; *viz.* That as, though Christ died in
 our stead, yet we must die; so, though he obeyed
 in our stead, yet we must obey; but not for
 the same ends and purposes as he did. As we
 don’t *suffer* to satisfy divine justice, so neither
 do we *obey* to merit life and salvation thereby.—
 Now Mr. *Clark’s* reply to this (for ought I see)
 don’t at all weaken it. For whereas he saith,
 ‘By Christ’s death true believers are absolutely
 ‘freed from suffering any part of the penalty of
 ‘the law; that their death is quite of another
 ‘nature then Christ’s death; that tho’ Christ’s
 ‘death be of the same nature in a physical sense,
 ‘both

‘ both consisting in a separation of soul and body, yet, in a moral sense, they are of as different natures as may be.’ Is not all this said and supposed in the answer which he replies to? And is it not hence inferred, that therefore our obedience may have place, *for a quite different end*, although Christ has obeyed? Howbeit, he hence concludes, that the argument still holds good, in regard of *suffering*, that, because Christ suffered, we need not suffer. I deny it, if he speak of suffering and death *absolutely* and *materially*: But if he mean otherwise (as indeed he doth), that we need not suffer *the curse*, he has just returned no answer at all; but has only said, believers need not die under the penalty of the law, neither do so: And therefore clearly his consequence is not good, that we need not obey *for some other end*, if Jesus Christ obeyed for us.

Christ's obedience respected the law as a *covenant*: *ours*, as a *directory* or *rule*. *His* obedience was to obtain a title to eternal life; *ours* is for other ends. Our obedience ought to be *materially* the same as his, but not aimed at that *end*. I only say [it ought to be], for I dare say, notwithstanding our best obedience, there is need enough that Christ should have obeyed the law fully. And there is no danger here of the same debt being paid *twice*; as it would be in part, if believers suffered *penally*. Neither our *obedience*, nor our *sufferings*, are necessary to satisfy divine justice, to justify our persons, and obtain a title to life. *The one* appears in the salvation of elect dying infants, and such as the thief upon the cross; for whom Christ must needs have *obeyed*: *The other*, in the translation of *Enoch* and *Elijah*; for whom Christ must needs have *died*. Justice could admit all to

go that way (else it could have admitted none), if it were the pleasure of God. Hence it is we are not under the law, as Christ was for us, to obey it *to that end*. For *he is the end of the law [for righteousness]*. As to that matter of working out a justifying righteousness, he is altogether the end of it *.

II. *Jesus Christ suffered the penalty of the law, the curse and threatening thereof, for us, even the same which was our due.*

The *suffering* of Christ for us is owned by all professing Christianity: His suffering *in our stead*, is owned by all except *Socinians*; save that some, who would not be so accounted, have of late been mincing the matter, and distinguishing upon this expression, till they scarce know what themselves mean by it. He died [so] in our stead (say they) as to secure the honour of God in his law, that he can go upon lower terms with us, and accept of a gospel-obedience of our own, for a justifying righteousness. If the death of Christ was only a compliance with the *law of mediation*, and not the very curse of the *same law* that we had broken, what-

* “ *As he was made sin for us, so are we made righteous in him. Now Christ was not made sin by inherent, but by imputed guilt; nor are we made righteous before God by an inherent, but by an imputed righteousness. The very same way that our sin was communicated to Christ, is his righteousness communicated to us. Sin was inherent in us, but imputed to him; righteousness was inherent in him, but imputed to us. And this is the ground and foundation of our justification or righteousness in the sight of God. And whatever may be objected against this truth, as absurd and irrational, it is certainly as reasonable to conceive that the righteousness of another should be imputed to us, as that our sin and guilt should be imputed to another. Isa. liii. 11.*”

whatever the *effect* of it may be to us ward, or however, in some *improper sense*, it may be interpreted to have been in our stead; yet in a *proper* and *strict* sense it cannot be so. An *exchange* it is not, however it may be thought to be *meritorious* on our behalf, at least conditionally, upon our obedience, &c. Christ died in our *stead*, that is (say some) *that we might not die*. The meaning of which, in plain terms, is, *that we might live*; but how? By our own obedience, and fulfilling a gospel-righteousness. But this is not dying in our stead *properly*; so as that law and justice should rest *satisfied* in his glorious performances.

The sacrifices of old were offered in the room of the offender; whose *laying his hand* thereon (*Lev* 1. 4. and iii. 2.) signified the transferring of his sin and guilt unto his victim. As if he should say, I freely own I have deserved to die, for such and such sins; but, Lord, by thine appointment, I bring here a sacrifice, a poor beast, to die for me: Accept it in my stead. 'Tis true these sacrifices could not do away sin (*Heb*. x. 1.) but were referred, in their whole typical nature and use, to Christ's sacrifice, through which there is a real and eternal forgiveness, whereof that political forgiveness, which was by those sacrifices, was only a type.

Again, this word [for] ἀντὶ, ὑπὲρ with respect to Christ's death, runs through the New Testament. *To give his life a ransom FOR many. FOR the unjust. FOR the sheep*; and the like *. Whereby nothing less is meant than his dying in our very room and stead. For, he was under the sentence of death, and obligation to die, by the

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law,

* *Mat*. xx. 28. 1 *Pet*. iii. 18. *John* x. 15. *Ch*. xi. 50, 51, 52. *Ch*. xviii. 14.

law, either on his *own* account, or on *ours*: For there is no obligation to death, but on account of some breach of the law, and by virtue of the penal sanction thereof. But it is clear, he that never *offended*, could not be *cut off for himself*, *Dan. ix. 26*. Therefore it must be, by coming into *our* place, under our law-obligation to death, in our stead and place, *2 Cor. v. 21 **.

III. *Jesus Christ fulfilled the precept, and suffered the penalty of the law, as our SURETY.* If it be owned that he obeyed, and died, properly *in our stead*, there will be no great need to dispute this point. For, that he obeyed and suffered *in our stead*, must needs be founded in the relation of *suretiship*. And let men take heed how they distinguish here, lest they lose all the ground and footing that themselves and others stand upon for salvation. It is a doctrine so fundamental, so sweet and comfortable, that it seems strange to me, that any who know the *terror of the Lord*, and are truly concerned about the *glory of Christ*, and their own *salvation*, should once open their mouths to eclipse the glory of it. I confess that Jesus Christ is but once called a *surety* in the *scripture*,

* * * "Christ, says one, was a victim put in the place of the sinner, to appease the anger of God; and as sins were laid upon the head of the sacrifice, so God puts upon him the iniquities of us all, *Isa. liii. 6*. In regard of the typicalness of the legal administration, Christ is often called the *Lamb*, and the *Lamb of God*. To these figures of him he refers in his last speech upon the cross, *IT IS FINISHED, John xix. 30*. The whole design of the daily and extraordinary sacrifices was compleated; the demerit of sin, and the severity of divine justice, were manifested; and the truth of God, as well as his love, made glorious therein, in the obedience and death of that bleeding, dying sacrifice for sinners, and for sin. *1 Cor. v. 7.*"

ture, *Heb.* vii. 22. but that is sufficient to warrant the use of that word; especially when the thing intended by it is held forth in the whole scripture.

1. It is *objected* here, That he is called the surety of a *better testament*; whereas it should seem, if it were the covenant of *works* he were to fulfil and satisfy for the breach of, in our stead, he had been a surety of *that* covenant, not of the *better testament*. I answer, That this *better testament*, as here considered by the apostle, is opposed to the *first* testament; *viz.* that covenant, or testament, made with *Israel* at *Sinai*; as is declared, *Heb.* viii. And more especially it is the *Levitical* and *Ceremonial* part of that covenant, which he hath a respect unto in this epistle to the *Hebrews*. Now then there is a comparison between the *Priests* after the order of *Aaron*, and *Jesus Christ*: And the preference in these words (as indeed in the whole comparison) is given to Christ, *Heb.* vii. throughout. It is clearly insinuated here, that the *High Priest* under the law (as a type of Christ) was a surety of that testament. *Suretiship* then belonged to the *Priesthood*, and it belongs to Christ's *Priesthood*; which is a consideration as great and glorious, as it is sweet and comfortable. So that in the whole execution of his *priestly office*, he was a *surety* for us, and did it as a *surety*; and when he was the surety of the *new covenant*, he was not the *procurer* of that covenant, but a *Priest* *ministring* to God, not in the way of the old testament, which was dedicated by the *blood of others*, *Heb.* ix. 18—23. but establishing and ratifying a new testament, by *his own* most precious blood. For the way of those priests, and that testament, was to offer the blood
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of bulls and goats ; but the way of this priest, surety, and testament, is to offer unto God the blood of his own dear Son. He is indeed the surety of the new testament, *to procure and purchase all the benefits of it* ; but that must be by *obeying and suffering in our stead*. So that still he was a surety for us God-ward, *Heb. v. 1.* and that with respect to the blessings of the new covenant, for the procurement of them ; which was done by his great and glorious obedience, in the discharge of his priestly office.

2. It is said, *Christ is a surety indeed, but not according to the common notion of it among men, not a money-surety*. That is (as I understand it) not by way of exchange, to lay down the *same price*, which was from us due ; but to lay down a price that might secure the honour and glory of God, as Lawgiver, so far, that he might enter upon new terms with us, and accept of a gospel-obedience at our hand, instead of a perfect law-righteousness.

Answer. (1.) Thus Christ would be a surety no otherwise than a man is so, who, by paying some part of the price, procures an exasperated creditor to accept of a composition. (2.) Thus he is made a *procurer of the new covenant itself* ; which is at once inconsistent with his being the surety of it, and is no where affirmed in the whole book of God. Now it is strange, if this were Christ's principal work, to purchase a new covenant, that it should be no where ascribed to him. But the making a new covenant is ascribed to the grace and will of God, as the only cause, *Heb. viii. 8.* And those things which are required in a way of duty on our part ; as faith, repentance, &c. tho' these things themselves, as blessings given and

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communicated, are effects of the death of Christ, yet, as prescribed as matter of duty to us, they are not the effect of his death, *vid.* Dr. Owen on *Heb.* vii. 22. p. 223, 224. (3.) Whereas *the stress* of the objection lies very much against his paying the very *same obedience*, and bearing the *same punishment* required at our hand ; I have already spoken to the former ; and as to his *sufferings* and *death*, it was surely *the same* with the threatening and curse due to us. It is true, *spiritual death*, in depravation of nature, blindness of mind, and hardness of heart, could not possibly touch our Lord Jesus, nor can it be supposed so to do without blasphemy ; for this would have destroyed his whole undertaking. Christ was a sinner only by *imputation*, and that not of *necessity*, by *Adam's* covenant (which is the way that depravation of nature comes on us), wherein Christ was not concerned, but by *voluntary susception*. Again, *Spiritual death* was not any part of punishment, by way of *suffering and pain* ; and therefore not required to make satisfaction. Nor has it *firstly* and *solely* the nature of punishment, as if it took its rise only from the *threatening* of the law ; but it has *firstly* the nature of *sin*, and contrariety to the precepts of the law, being a *natural necessary* effect of the first breach thereof ; and when it has the nature of *punishment*, this is a *secondary* thing, and superadded by God's constitution to its original nature. I therefore contend, that Christ bore the *same*, the *idem* of the curse, only as to that *penal* evil, which has a relation only to the *threatening* of the law, as a *curse*, and not also to the precept thereof, as a *sin* ; and which (on that account) can alone be *satisfactory*. He bore the *same curse* which is due to us ; *viz.* *death*, and
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the *wrath* of God; which is the whole of *painful punishment*.

I would be understood, of the *essence* and *substance* of the curse. For,

1. It was not necessary that Christ should *descend to the place of the damned*; for this is but a *circumstance*. I think it may truly be said (tho' I deny not a local hell) that the fallen angels carry their hell about with them; and also, that Christ sustained the *pains of hell*: In which sense *Calvin* (*Institut.* l. 2. c. 16. § 8, and 10.) understands that article of the creed [*He descended into hell*], and not of the *grave*; for then why is it distinguished from being [*buried?*]'—'It was necessary' (saith he) that Christ should feel the severity of 'divine vengeance; whereby he might both undergo God's anger, and satisfy his righteous judgment; from whence also it behoved him to conflict (as it were) hand to hand, with the hosts of hell, and with the horrors of eternal death—Therefore he is said to have descended to hell, when he suffered *that* death which is inflicted on the wicked by an angry God.' It sufficeth therefore, that Christ suffered both the punishment of *pain*, and also of *loss*. The former is evident. And as to the latter, it is clear Christ sustained the hidings of the Father's face from him: As to sensible enjoyments, and communion, he was as one *cast off*. Who can express the darkness his blessed soul was in, both in his agony, and on the cross?

2. It was not necessary that *despair* should take hold of him. Though this is a part of the misery of the damned, and of the second death; yet it is not (I conceive) *essential* to the curse, but *accidental*, arising from the knowledge and sense of
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utter *inability* ever to make atonement and satisfaction. In hell (though it would still be truly hell) were there any hope of ever making satisfaction, through continuance of sufferings, that blackness of horror and despair would cease. Now Jesus Christ knew very well, that he should obtain a glorious *victory*, make a full satisfaction, and overcome death in the conflict.

3. It was not necessary, that Christ's sufferings should be *eternal*. An able responsible person may pay the *same* sum in few hours, that another is not able to pay his whole life-time. The sufferings of the damned, even to eternity, can never make satisfaction. They are to all eternity, paying the debt; but Jesus Christ, being the *Son of God*, having infinite power, was able to do it at once: For do but consider the infinite worth and dignity of the person, who did and suffered all this for us. It was no other than *God incarnate, God in the flesh*. *Be astonished, O ye heavens, at this!* How great must be the value of every act of obedience! How unutterable the worth of his humiliation, sorrows, sufferings, and death, tho' fulfilled in so short a space of time! for when every act of obedience is multiplied by innumerable millions of millions, and finite sufferings multiplied by infinite, who can cast up the sum total, and tell us what the product is?

Nay, but then you'll say, *We are upon the rocks on the other hand; for that which is over and above, in worth and value, is not the same, but something different, something more excellent*. But stop a little, and consider, that the superexcellency and worth ariseth not from hence, that it was some *other thing*, which was paid down to divine justice, than what was from us due; but from the super-

superexcellent glory and dignity of the *person* paying the same: For *from him*, it amounts to infinitely more, than had it been from *us*, it could have done. As for example, an act of love to God, or his neighbour, in obedience to the law, tho' materially the same; yet as *from him*, it had a lustre and brightness upon it, which the obedience even of angels hath not.

There is a certain *infiniteness* in sin* (*quoad obiectum*), because it is against an *infinite* God, which therefore brings a punishment of *infinite duration*, because it cannot be satisfied for by *finite* creatures: but now comes an *infinite* person, Jesus Christ, whose *dignity* sheds an *infinite* worth upon his *temporal* sufferings, and fully recompenceth for that *infinite duration* of misery that we were to have undergone. So that here are the *temporal* sufferings of an *infinite* person, for the *eternal* sufferings of *finite* creatures. The sufferings of Christ then, as to the *matter* and *substance* of the punishment and curse, where the *idem*, *the same*, which we were to have borne; that is, He bore and endured the same *for a time*, which we were to have endured *eternally*. For there is nothing worse or more dreadful in hell, than the wrath of God poured into the soul. The sufferings of Christ's soul were unspeakable. The wrath of God due unto us fell upon him. And as to the matter of *duration*, here is *tantundem*, an *equivalent*, and somewhat more prevalent in satisfying.

If it be urged, that *eternity* was in the threatening, [*Thou shalt die*, i. e. eternal death,] and therefore is of the *essence* of the punishment due.

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* See this subject considered at large in sermons upon *Psal.* li. vol. I. by C. De Coetlogon.

I am not greatly solicitous hereabout. For if it be so, it is *therefore* so, because of the *weaknesses* of finite creatures, whose undergoing temporal death could not satisfy for sin: But this is fully answered in Christ, whose temporal sufferings are therefore satisfactory, because he was the Son of God.

The whole world were under the curse: For it is written, *Cursed is every one*, &c. Gal. iii. 10, 13. But *Christ hath redeemed us from the curse of the law, being made a curse for us*. He was made the same curse, which we were under, and are redeemed from. He wrought with his hands, *Mark* vi. 3. wore a crown of thorns; was hanged on a tree; all the fruits of the curse, and visible tokens of his bearing it, *Gen.* iii. 18, 19. *Deut.* xxi. 23. The sum is, Christ was under the same law that we are under, and died under the very curse thereof, (and not only under the law of mediation, exclusive of the law we had broken) he sustained the *very wrath of God*, which was our due, *Matt.* xxvi. 37—44. *ch.* xxvii. 46. *Luke* xxii. 44. Thus much I shall (through the grace of God), and no more (in this matter) am I concerned to contend for.

It is therefore truly said Christ died our death, gave his soul * for our souls, his body for our bodies. So great † (saith another author) is the severity of divine justice, that there can be no reconciliation, unless justice be satisfied by suffering the *whole punishment* that was due—And so great is the loving-kindness of the Son towards us, that he grudged not for our sakes, to bring upon himself this infinite load of wrath,

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* *Clementis Rom. Epist. ad Corinth.* § 49.

† *See* in the book before quoted, p. 46—57.

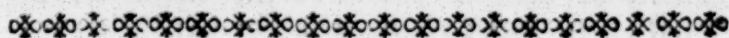
‘ which our frailty had never been able to sustain.’ He also excellently discourseth, that Christ, with all his works and benefits, is wholly ours; that all he did was done entirely for our sake, &c. Another later * author, and a very great man, I find speaking thus: ‘ The satisfaction of Christ doth admirably accord with the majesty of the divine government, when the design was to receive the most heinous offenders into the greatest nearness and familiarity with God. A regression became not the Majesty of Heaven; God’s original constitution that connected *sin* and the *curse*, was just. He abides by it, reverseth it not: To have reversed it was not to have judged the offenders, but himself.’ † I conceive, a like argument may be urged touching Christ’s *active*

* Mr. Howe, second part of his *Living Temple*.

† Therefore God, for the preservation of his truth and righteousness, accepts of a *Surety* to bear the just punishment for man. The wisdom of God finds out a mean to preserve the honour of his truth in the punishment, and to discover the glory of his mercy in a pardon; not by changing the sentence against sin, but the person; and laying that upon his Son as a *Surety*, which we in our own person must have endured, had the sentence of the law been executed upon us. And the justice of God rendered this necessary, in order to our redemption. For the sanction of the law was irrevocable, unless God had ceased to be immutable in his justice, and in his truth; but satisfaction must be given in such a way as the law and justice of God required. For justice is as necessary a perfection of the Godhead, pertaining to him as the moral governor of the world, as wisdom, or any other glory of his nature. So that if mercy had been displayed, without preserving the rights of justice, when the human nature sinned and fell, God had been despoiled of his honour, and had exercised but one part of the divine government. For

“ A God all mercy is a God unjust.”

tive obedience. God's original constitution, that connected the precept, and promised reward, was just: He abides by it, reverses it not: To have reversed it were to judge himself, to gratify the sinner*.



CHAP. V.

Proving, *That the righteousness fulfilled by Jesus Christ, in his own person, in obedience and suffering, is that justifying righteousness, which is equally imputed to all believers.*

THERE are *three* points that I would speak unto here, in so many propositions. I. That *this very righteousness* of Christ, whereof we have been treating, is a believer's justifying righteousness before God. II. That this righteousness is *imputed* to all believers, it is *unto*, and *upon* them. III. It is upon them *without difference*; so that there are no degrees of justification.

I. *That this very righteousness of Christ* (ip-sissima Christi Justitia) *usually called his active and passive obedience, is a believer's justifying righteousness before God.* I have already proved, that the law must be perfectly obeyed; that Jesus Christ did so obey it, and that, as a surety in the stead of those for whom he undertook: hence it follows by irresistible consequence, that this righteousness is made over to those he died for, unto

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justifi-

* Of Christ's suffering the *idem*, see Dr. Owen on the Heb. vol. 2. Exercit. V. p. 80. And his treatise of the death of Christ. 4to. 1650.

justification, unless he can lose the end of his whole obedience, and die in vain. But I must further confirm this truth.

It is disputed, whether the righteousness of Christ be only the *meritorious* cause of our justification, or whether also it be the *matter* of it? That is, to speak plain, whether Christ has merited, that our own obedience should justify us; or, whether his *very obedience* is made over to believers, to be their righteousness, in which they stand before God? This is the point; and it is of no small consequence, both as to the glory of Christ, and to the souls of men. I heartily subscribe to this truth, that Christ's righteousness is the meritorious cause of our justification. But this is not enough. The *Council of Trent* (*Sess. 6. Cap. 16. Can. 10.*) has decreed, 'If any man shall say, that men are justified without the righteousness of Christ, by which he hath merited it for us, let him be accursed: and also, if a man shall say, we are formally righteous by that very righteousness.' Thus a Popish council has owned the one, and denied the other. But we say Christ's righteousness is *that* which justifies, *THAT* which commends to God, as a believer's own righteousness. If this be denied, it leaves room for man's righteousness and works to come in, as much as a *Papist*, or *Arminian*, need to desire. Still our justification may be, nay, must be, by an *inherent* righteousness, by gospel-works (as they call them); which are of late asserted not to be derogatory to grace, although they be respected as a justifying righteousness. Christ merited, that we might merit (say the *Papists*). Christ merited, that our gospel-righteousness might justify

us (say others). And surely this is the highest effect that can be ascribed to it, to justify us before God * : and it is to make Christ's righteousness subordinate to ours. They call ours indeed the subordinate. And why so? Doth not the *material*, being an internal cause, come as near, nay nearer the effect, than an external *meritorious* cause? So that this is yoking *Christ* and *Moses* together, halting between grace and works, another's righteousness, and our own.

It is Christ's righteousness itself therefore : [*In that alone let me stand, O Lord, at thy judgment-seat, before thy dreadful tribunal!*] And hence it is called, *the righteousness of God*, Rom. i. 17. which being a general text, I may (according to Mr. Clark's rule) explain by one more particular; viz. 2 Pet. i. 1. *The righteousness of God, and our Saviour Jesus Christ* †. This text explains all those new testament texts that speak of the righteousness of God; it is Christ's righteousness, who is God and our Saviour. And why the righteousness of God? Rom. i. 17. Because the righteousness of *men* is insufficient. And why a righteousness *revealed*, but because it was *another's*? For our own is known by nature, and is never said to be revealed. But this heavenly righteousness is altogether above sense and reason; and therefore if it is not *revealed*, men are always disputing against it. And why revealed *to faith*, from one degree of it to another? Even because *faith itself*, *to credere*, or any work whatsoever,

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* In the judgment of Dr. Owen, of Justific. c. 10. p. 332.

† Literally, The righteousness of our God, and Saviour, Jesus Christ.

ver, is not *that* which justifies; nor can any thing else take it in, and close with it, but faith.

Again, It is called *the righteousness of one man*, Rom. v. 18. Not of many, but of *one*. And also a righteousness *brought in*, Dan. ix. 24. Which therefore was not in the world before. But as the *first Adam* brought in sin, so the *second Adam*, righteousness; to which I think this phrase hath respect. It is a righteousness brought in *for others*. For the prophet is speaking of the work of redemption to be fulfilled by Christ; and he was to do these two things, (1.) With respect to sin: *to finish, make an end of, and make reconciliation for iniquity.* (2.) *To bring in an everlasting righteousness*, for the justification of poor sinners. Again, it is a righteousness *imputed*, Rom. iv. 6. And lastly, a righteousness which is *unto all them, and upon all that believe*, Rom. iii. 22. Surely, these texts import no less, than that it is the righteousness of the Lord Christ himself, which God hath provided for the justification of his elect.

It is objected, *If we are justified by Christ's keeping and satisfying the law, then are we justified by the law, and the works or deeds thereof, contrary to the apostle*, Rom. iii. 20.

Answer. If they own Christ, as the meritorious cause of justification, and if there were any satisfaction to the law in what he did or suffered, still it follows, so far as we are justified by his righteousness as performed to the law, we are justified by the law, in the sense of this objection. But in whatsoever sense the apostle excludes the law, and the works thereof, he doth *wholly* and *fully* exclude it. Again, they themselves who object this, say that Christ is our *legal* righteousness.

teousness; but * take away with the one hand what they give with the other. And *they* also are for justification by works of a law, that is the new law, which fallacy the apostle never thought of, but intended to exclude *all* works whatsoever, as belonging to the old law: for he opposeth *working* to *believing*. *Working* would be a righteousness of a man's *own* performing; but *believing* is on *another*. To him that *worketh*, &c. Rom. iv. 4. he don't say, in obedience to the *old* law, but that works *at all* for justification. For *Abraham*, whose works are excluded, was a believer. So Rom. i. 16, 17. *And if by grace, then it is no more of works*, of any works †: they are so directly opposite in this matter, that they can't stand together. So that clearly he excludes the deeds of the law from *any interest at all* in our justification, even all our own *personal* obedience. To seek righteousness in *another*, a perfect obedience of Christ's performing, is quite another thing. But these things cannot be understood, unless by the teaching of God's Spirit.

Nor do I fear to say, that the righteousness whereby believers are justified is the most exact *legal* righteousness in heaven or earth, as performed by Christ. But it is not *his* righteousness or obedience to the law, which the apostle intends to exclude; God forbid! but our *own*. For certain it is, the *law* revealeth no other righteousness than that which is *our own*; nor doth a natural man know of any other. But a righteousness of Christ's performing, though *in obedience*
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* Tullii Paulin. Justif. p. 117.

† This text Dr. Tulley calls *Malleus operum justitiæ*. Paulin. Justif. p. 122.

to the law, is revealed only in the *gospel*, Rom. i. 16, 17. A righteousness *answering the law*, made ready to our hand, is the highest and most glorious gospel-discovery, and is therefore (in the sense of the apostle) not a justification by the law, or deeds thereof.

A second objection is this, *If the very righteousness of Christ is imputed, and that wherein we stand before God, then are we as righteous as Christ is righteous. Answer.* And what then? Supposing this to be so, where is the hurt? Must we let go a truth so well established in scripture, because of a pretended or real absurdity urged against it? If it be a real one, it cannot follow from any scripture-truth; if it be only pretended, we need not be concerned at it: let them that choose it, thrust away Christ's righteousness from them, for fear they should be as righteous as he, I dare not do it: take then the righteousness of Christ, as performed *to the law, in the human nature as our surety*; and I see no danger to say, that believers, who have that righteousness upon them, are as righteous as he *in the eye of the law*. * Is he clear from all condemnation by the law? Is he complete and perfectly righteous according to the commands thereof? So are they in him, Col. ii. 10. Nor are such expressions altogether unknown in scripture. *He that doeth righteousness, is righteous, even as he is righteous*, 1 John iii. 7. And, *Because as he is, so are we in this world*, chap. iv. 17. Which places, I think I could shew, have some respect to justification. And if they be true in any other sense, they are more so in that. John xvii. 23, 26. *And hast loved them, as thou hast loved me.* Is not Christ

* See Mr. N. Mather's two Sermons on Rom. iii. 22.

Christ eminently the Father's beloved? Yet there is a sense wherein *He hath loved them, as he hath loved him*, John xvii. 23. that as *he* is accepted, so are *they* accepted, and that *in him*: for it ariseth from their *union* mentioned in the same verse.

But that there may be no derogation from Christ, he hath the preference. (1.) In that there was an *infinite worth* and *value* derived from his God-head, to all the acts of his obedience. This is set to Christ's account. We are not infinitely righteous when that righteousness is made ours. For if you take it abstractly as performed in our nature, by the man Christ Jesus, so it is a *finite* righteousness. And the *infinite worth* mentioned before, issues in an *infinite well-pleasedness* in the *heart of God* himself, and is laid forth in the justification of *many* thereby. (2.) In that, as Mediator, he hath a righteousness peculiar to himself, arising from the discharge of the work of mediation. And hence, though it is the righteousness of the *mediator* that is made over to believers; yet it is not the *mediatorial* righteousness*. For the obedience of Christ had a twofold respect: it had a respect to the law of mediation, which was between the Father and him, and which he was under; and it had respect to the law which we had broken, and which he was made under for our sakes. In this latter regard only it is made over to others. (3.) In that this very righteousness whereby we are justified, is *originally his*: he fulfilled it, and not we. The whole world was guilty of *Adam's* first sin, and are sinners thereby; yet it was he personally committed the fact, and destroyed the whole

* See Mr. Mather's two Sermons, p. 4, 5.

whole world, which no other did. So Christ alone wrought out this righteousness by himself, and justified many. This shall be sacred to thee, O Jesus, and this shall be to thy honour for ever and ever! *Joshua* is marvellous fine when his own filthy garments are taken away, and change of raiment given him, *Zech.* iii. 4, 5. (4.) The fulness of righteousness, and justifying grace is in him, and no where else.

I might have argued from the parallel of the two *Adams*, further to shew, that the *very righteousness* of Christ is a believer's justifying righteousness: but I shall have occasion to touch it under the next.

II. *That this righteousness is imputed to all believers, it is unto and upon them.* The way in which it becomes theirs is by *imputation*. This I take to be the doctrine of protestant divines, as with one consent, 'till of late, disputations have been raised about it, and the word [*imputed*] has been excepted against. I cannot persuade myself, that this doctrine was professed, and urged by our reformers rashly, or in too great a zeal against the popish doctrine of works; nor yet that the body of protestant divines of greatest piety and penetrating judgments, were at unawares led into the mistake: Nor can this doctrine be relinquished without giving up the cause to popery again, in the article of justification. *

It matters nothing in how many senses the word [*imputed*] may be used; the meaning of it here is clear and evident, if we compare it with the imputation of *Adam's* sin to all his posterity, and, with the imputation of *our* sins to Christ.

I. *Com-*

* The article of justification being lost, all true christian doctrine is lost with it. *Luther.*

1. Compare it with the imputation of Adam's sin to all his posterity. Rom. v. 12, 13. *Death passed upon all men, for that all have sinned.* Hence it follows, infants have sinned, for they die. *Death passeth upon them*, not for any personal sin of theirs; but it is to be resolved into that immediately fore-going, *by one man sin entered into the world, and death by sin.* This then is the universal law; where sin is, there death comes, and no where else. It is therefore in the force of the first man's transgression, *in whom all have sinned*, as in the margin. And may be read, * *In him in whom all have sinned.*

Ver. 13. *For until the law, sin was in the world, but sin is not imputed where there is no law.* I take the Apostle's argument to stand thus, *where there is no law, there is no sin imputed: but sin was imputed before the giving of the law, [viz. on Sinai,] therefore there was some law by which it was so imputed.* Now this was the law given to Adam, and transgressed by him. So that (1.) the sin which was imputed, spoken of in this context, is *another man's sin*, that is, *Adam's*. I need not contend whether it is that *only*. It is enough that *that* is included. For he speaks of sin which entered by *one man*, and by virtue of which, *death passed upon all*, infants not excepted, as we see daily, who doubtless are intended in ver. 14. which demonstrates *Adam's* headship as a public person. (2.) The imputation is the charge of
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* Εφ' ᾧ, the antecedent αὐτῷ being understood in the relative; as Luke vi. 34. παρ' ᾧ [to them of whom]; John x. 36. ἐν [him whom] Rom. ix. 15. 2 Cor. ii. 3. ἀφ' ᾧ [from them of whom]; and very frequently with and without prepositions in both numbers, which relieves the objection about the distance of the antecedent.

another man's sin, by virtue of some law, *wherein both head and members, father and children, were comprehended.* All men were concerned in one covenant, in one law, in which *Adam* stood for all. The breach and transgression of the law is reckoned to them all, and all are accounted transgressors in the offence of one, who was *legally and virtually* * all men. Hence (saith the Apostle) v. 15. *Thro' the offence of one* [not of many] *many are dead.* Ver. 16. *The judgment was by one to condemnation.* Ver. 17. *By one man's offence death reigned by one.* Ver. 18. *By the offence of ONE, judgment came upon all men to condemnation.* Here's not only a *propagation* of sin from father to child, but clearly a *law-charge* of his sin upon all, by virtue of a *public capacity* that he stood in.† And if men will argue against the righteousness or justice hereof, it is but to open their mouths against God, and dispute his proceedings.‡

2. *Compare it with the imputation of our § sins to Jesus Christ.* These do mutually illustrate each other, and the one cannot be deny'd without the overthrow of the other. The imputation of our sins to Christ is founded in his being *made under the law*, and his being accepted of God *in our stead.* It is true, Christ was under the law by the Father's constitution, and his own voluntary susception, which were acts of the highest gospel-grace; otherwise the law could not have reached him, to impute sin unto him; but being un-

* *Omnes eramus ille unus homo.*

† *Adam* was a type of Christ who was to come. *Rom. v. 14.*

‡ See, upon this subject of original sin, and the imputation of the first offence to the whole human race, *Mr. Edwards's incomparable and unanswered Treatise.*

§ *Isa. liii. 6. 2 Cor. v. 21.*

under it in our stead, it charged sin upon him.* It will be said then, *did God dispense with his law, which required personal obedience, and threatened the man himself, who sinned, with death?* I answer, God of his authority and wisdom put Christ in our stead; he had a way for it; and then Christ was the person. Thus he dispensed not with the law † in any of its precepts; but only

* The imputation of our sins to Christ was the act of God; *the Lord hath laid on him the iniquity of us all*, Isa. liii. 6. He transferred them upon Christ as to guilt and punishment. He bound them upon the back of his only Son, as *Abraham* did the wood upon the shoulders of his *Isaac*. Our sins were laid upon Christ, as the transgressions of the people were laid upon the head of the *scape-goat*, Lev. xvi. 20—22. which was but a type of this imputation to Christ. *He was once offered to bear the sins of many.*

† See *Reynolds* on *Psal. c. 4.* p. 449 and 450. 4to.—There can but five things be said of the law, as that judicious and excellent writer observes: for, 1st, Either it must be *obeyed*; and that it is not, *For all have sinned, and come short of the glory of God*, Rom. iii. 23. Or, 2dly, It must be *executed* upon men, and the curse or penalty thereof inflicted; and that it is not neither, for *there is no condemnation to them who are in Christ Jesus*, Rom. viii. 1. Or, 3dly, It must be *abrogated* or *extinguished*; and that it is not neither, for heaven and earth must sooner pass away. If there were no law, there could be no sin, and there would be no judgment. Or, 4thly, It must be *moderated*, to abate the rigour and severity thereof; and that cannot be neither, for it is inflexible, and *heaven and earth shall pass away, ere one jot or tittle of the law shall fail*; it must not be abated. Or, lastly, The law itself remaining, the obligation thereof notwithstanding, must, towards such and such persons, be so far forth *dispensed* withal, as that a surety shall be admitted, both to do all the duties, and to suffer all the curses of the law, in the behalf of those, who should themselves have done and suffered all. This, surely

ly admitted *another* to do and suffer what the law required of *us*. In this he acted as above the law, but receded not from it. Christ was made under the law, put in our place, in the most express manner imaginable. The law suffers no wrong, God loses no glory, by this exchange: Nay, when he was the *Son of God incarnate*, who was thus under the law for us, how is the law *magnified and made honourable!* Isa. xlii. 21.

Here then we may take the measures of what is intended by the imputation of Christ's righteousness. As it is the sin of *another*, which is imputed to all men, tho' they had not personally committed it; so the righteousness of *another man*, even Christ, is imputed unto many. And as it was in the virtue of *Adam's public capacity*, that the law charged his sin; so by virtue of *Christ's public capacity*, God imputes his righteousness.— Again, sin imputed to Christ was the sin of others, *not his own*; so it is the righteousness of another, *not our own*, that is imputed for justification. And as it was *Grace* that accepted Christ in our stead, that our *sin* and *punishment* should be on him; so it is *grace* whereby his *righteousness* is accepted for us, and put upon us. *Lastly*, as Christ's *substitution* into our place is the foundation of the imputation of our sins to him; so also, of the imputation of his righteousness unto us. For when Christ, as a surety and common person, engaged to satisfy, the debts of his elect must needs be put on his account: and that satisfaction being made *in our stead*, nothing can hinder the imputation of it, in the appointed time and way.

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surely, is the Lord Jesus Christ, who hath fulfilled all the obligations of the law; the *duties* thereof, by *active obedience* in his life; and the *curse* thereof, by *passive obedience* in his death.

The learned and judicious Mr. *Clarkson* disputes, ‘ * That the *acceptance* for us of Christ’s righteousness, as performed in our stead, is all which is meant by imputation—The imputation of that which is *good*, is called the accepting it for us; as the imputation of that which is evil, is called the laying it to our charge, 2 *Tim.* iv. 16.—When a friend pays a ransom for a captive, if it be accepted for the captive, it is imputed to him,’ &c. Other things he discourses there so nervously, that I think are fully satisfying, and not capable of an answer: to which I refer the reader.

It is objected; *If the obedience of Christ were performed for us, so in our stead, as if we had done it, where is imputation then, any otherwise than if we had done it? And if it is all one as if we had done it, then are we reputed to be our own saviours.* *Answ.* This is the perverse disputing of men of corrupt minds. It doth not follow that we obeyed in our own persons, but only that we obeyed in him; that he obeyed for us in our stead; not we for ourselves. And it is all one as if we had done it, only in point of *privilege*; the law and justice of God taking it for a full payment on our behalf; and not as to the *honour* or *pre-eminence* arising from personal performance, which belongs to Christ only.

All the writings of the Reformers, and of the greatest divines after them, do testify that they have embraced this doctrine of imputation of righteousness.

‘ My opinion (saith † one of them) of Christ’s
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* *Clarkson’s Sermons*, p. 232.

† *John Frith*, a martyr in the reign of King Henry VIII. against *Rastel*, p. 49.

‘ righteousness, is this: we have all sinned in *Adam*, without our own consent and works; and we are loosed from sin through Christ, without our own works or deservings—Through *Adam*, his sin was counted for our own; through Christ, his righteousness is imputed to us for our own.’ See also *Luther* on *Gal.* ii. 20. and on iv. 4.

‘ Verily (saith * another) whosoever, rejecting the righteousness of Christ, whereof I speak, leads us aside unto *any other manner of righteousness*, I say, that he pleads not for righteousness, but against it; and doth not undertake the defence of the law of God, but is a professed enemy of the grace of Christ and his cross, and therefore doth not open, but shut up, all passages of true salvation, and all gates and doors of divine grace.’ *And elsewhere*, ‘ As Christ was made sin, so are we made righteous: but Christ was not made sin, by inherent sin; therefore we also are not made righteous, by inherent righteousness.’ And from *Rom.* v. he disputeth (p. 18), ‘ As the sin of one, *Adam*—so the righteousness of Christ is *imputed* to all his posterity, *viz.* that believe in him; though they *did not obey* with him.’ And very liberally he uses the word [*imputation*]; which men begin now to be afraid of.

‘ The sons of the *Papacy* (as this same author observes, p. 266.) do in no-wise endure this imputation. Why so? *Andradius*, together with *Monhemius*, and the *Colognists*, think it an unworthy thing, that any man should be called righteous by another man’s righteousness,

* *Fox*, author of the *Book of Martyrs*, against *Oserius*, page 7.

ncfs, * which is not inherent in himself. *Tiletanus* cries, that it is more than absurd, and that it has not been heard of in the world, that *that* can be the true form of any thing, which is not in it. As if a man should call *Cicero* courageous, with the courage which is not in himself, but in the mind of *Achilles* †.

Nor does *Mr. Baxter* ‡ speak less offensively when he says, ‘ It is not only false, that the formal righteousness of Christ is made our formal righteousness; but it is as impossible as that the accident of one should be formally the accident of another. The righteousness of Christ is considered materially and formally. It is our material righteousness in the sense before explained, that is, the meritorious cause of our formal righteousness. They who assert it to be our formal righteousness, are altogether ignorant what they say, and what is the form of righteousness: And as the papists have irreconcilably alienated the reformed from them in no way more than by intruding the impossibilities and contradictions of transubstantiation, as an article of faith, upon the churches; so also, some erroneous protestants have rendered the papists irreconcilable to us in no way more than by setting forth these impossible and absurd things, concerning imputed righteousness, as a most necessary part of the gospel. This erroneous opinion had its original in many from an ill understanding of the union between Christ and believers, &c.’

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* Acts iv. 27. *Against thy holy child Jesus, Herod, Pontius Pilate, with the Gentiles, &c.*

† *Vid. etiam. Davenant, in Col. ii. 10. p. 196.*

‡ *Method. Theol. Partis 3. c. 27, p. 322.*

I confess we are not to adhere to the judgment of the reformers, nor of any man or men whatsoever, in every point; we should be improving the doctrines delivered to us by them from the scriptures, and going forward; but when men are deserting those very doctrines which the foundation of the protestant churches was laid upon, in opposition to popery, and seemed inclined to a reconciliation, in many doctrines of greatest importance; this looks to me very sad, and is a great argument of a woeful degeneracy, and also a presage of some further scourge from the synagogue of *Rome*, unless the spirit of God recover us.

III. I am to shew, *That this righteousness of Christ is upon all them that believe without difference; so that there are no degrees of justification, either as to different persons, or as to the same person at different times.*

The scheme which some people have laid, leads to the contrary opinion. For when our justification (according to them) is by our *gospel-works*, or *sincere obedience*; and when it is certain that one christian goes beyond another, in grace and obedience; hence it will follow, that either he that is weaker is not *perfectly* justified; or else he that is stronger has something *over and above*, beyond what is required by this new law; or there must be *degrees* in justification, as there are in sanctification, it must be a *gradual* work. If something in us (I say) be the matter of our justification, as faith, sincerity, or whatsoever else: of necessity,
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* Mr. John Humphrey has a pamphlet intitled, *The middle way between protestant and papist*, in a paper of justification, honoured with the names of Mr. Baxter, and Dr. Manton.

according to the *measure* and *degree* thereof, such will be the *measure* of our justification. And whereas *that* is imperfect which they call our gospel righteousness, our *justification* will unavoidably be so. Nor do they fear to own it; but plainly * say, That our justification at present, while we are in this world, is but *partial*, *imperfect* and *incomplete*; and that we shall not obtain full complete, intire, and final justification from all the effects of sin, until the day of judgment.

But now, in opposition hereto, I shall endeavour to prove, 1. That the *weakest* believer is justified as *fully* as he that is *strongest*. 2. That both are *already* fully and *completely* justified.

1. *That the weakest believer is justified equally, as he that has the most faith of all.* I take this to be expressly affirmed, in *Rom. iii. 22, 23.* There he asserts, that *the righteousness of God, which is by faith of Jesus Christ, is unto all, and upon all them that believe.* What needs any man more? Hence the saints are priests to God; being cloathed with this priestly robe, the righteousness of Christ, † they are *cloathed with the sun.* And they are not only some, but *ALL*, not only *stronger*, but *weaker* believers, unto whom this righteousness is imputed and applied: *For there is no difference.* Every believer has *equally* the advantage and benefit of that righteousness. There is no difference in the *righteousness* itself; it is the *righteousness* of God: Nor in the reality of its *imputation*, it is *unto all, and upon all, &c.* nor in the *means* of our receiving it, which is *by the faith of Jesus Christ*; neither therefore in the *effect*, viz. justification. Ver. 23. *For all have sinned:* They have therefore no righteousness of their *own*, but do all alike need another's

* Mr. Clark in his book forementioned, p. 18.

† Rev. xii. 1. compare Mal. iv. 2.

ther's righteousness. And as they have *sinned*, in *Adam* without difference; so they who believe have a *righteousness* without difference in *Jesus Christ*.

For the further proof of this point, I shall only mention what might be enlarged on. (1.) It has already been proved, that it is the *very righteousness* of Christ itself, which is imputed to believers. And if so, *that* righteousness being unto, and upon all believers equally, the *effect* thereof in justification must needs be the same. They who have the *same* justifying righteousness upon them, must needs be *equally* justified therein. (2.) The nature of faith in all believers is the same, 2 *Pet.* i. 1. *To them that have obtained like precious faith with us, in the righteousness of God and our Saviour Jesus Christ* *. All Christians had not like *strong* faith, equal degrees of faith, with the apostles; but the weakest believer had, and has, like *precious* faith. (3.) The *privileges* which all believers are possessed of, are always spoken of as *without difference*. *Justification*; Acts xiii. 39. *All that believe are justified*. True, one man believes more strongly, steadily, firmly: What of that? If the word of God be true, *all that believe are justified*, and that *from all things*, &c. And what can be more? *Adoption*; John i. 12. *To as many as received him*; this is the property of all true faith, even the weakest; *To them gave he power to become the sons of God*: Not only to *strong* believers, but to *all* who receive him, in equal manner. Lastly, *eternal life*, in the beginning of it, and a *title* to the highest enjoyment thereof. 1 *John* v. 11, 12. *John* iii. 16. So that this notion of a gradual justification is contrary to the whole scrip-

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ture, and by *that* one may judge of the doctrine which leads to such an opinion *.

2. *That every true believer is perfectly justified.* For what is the meaning of an incomplete, imperfect justification? Imperfect *obedience* we know in ourselves, and imperfect *holiness* we know to our sorrow, which shall indeed be perfected at death and judgment. But an incomplete *discharge from condemnation*, what is the meaning of that? Is it a discharge, or no discharge? Incomplete *pardon*, and *acceptance* with God, Is it pardon, is it acceptance, or not? An imperfect *title to salvation*, will you call it a title, or no title; If it be incomplete in God's account, it is next to none. When God saith, *He that believes is justified*: shall the meaning be, he is *half* justified, or *shall be justified* at the day of judgment? When God saith, *There is no condemnation*, &c. Shall the meaning be, there is no *complete* condemnation, only some danger of it, till a man has wove through the web of imperfect obedience? Surely the Apostle did not triumph in vain, *Rom. viii. 29, 30.* upon that ground, that *whom God did foreknow, he also did predestinate; and whom he predestinated, he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.* Here
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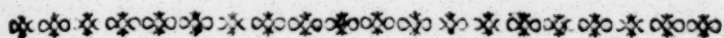
* "*Justification*, says Bishop Hopkins, consists both in *remission of sin*, and *acceptation of our persons*: the former depends upon Christ's *passive*, the other upon his *active obedience*; his *satisfaction*, applied by *faith*, makes us accounted guiltless of death; and his *obedience*, worthy of life: both which compleat our justification:—To the praise of the glory of his grace, wherein he hath made us accepted in the Beloved: In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace, Eph. i. 6, 7."

Bp. Hopkins on the Lord's Prayer.

justification is inseparably connected with calling. Whosoever is called, is also justified. Heaven and earth may be shaken, sooner than these immovable pillars can be shaken, or jostled out of their place. Again, every justified one shall be glorified. Not glorified first (as men are at the resurrection, *Phil. iii. 21.* when some say our full justification is to be) but first justified, then glorified. Hereon he makes that bold challenge, *Who shall lay any thing to the charge of God's elect?* Ver. 33, 34. There is no charge, no indictment, which is valid, to be brought in against them. *Imperfect* justification is but cold comfort for a believer; it is no cordial of Christ's preparing, who would have the joy of his disciples *to be full*, John xv. 11.

But why will they have our justification to be incomplete? Because truly the terms of the new law are not altogether fulfilled. God will first see how we persevere, ere he justifies. When Christ is excluded, and something in ourselves made our justifying righteousness, it must needs be thus. But all the lower links of this blessed chain, *calling, justification, and glorification*, which are in time, do hang upon, and flow from, an *eternal predestination*, and immutable foreknowledge. Again, These two, justification and glorification, are put so close together, as if nothing came between; *whom he justified, them he also glorified*: It is true, the holiness and obedience of adult believers comes between: But God having such an hold of them whom he justifies; and the covenant of grace being so *ordered in all things and sure*; and justification being a *full title* to the whole of salvation; the Holy Ghost, for our strong consolation, has joined them thus together; *whom*
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*be justified, be glorified, they are secured of glory, 1 Pet. i. 5. **



CHAP. VI.

Proving, That faith is not the matter of our justification, nor meritorious cause of it; but is used therein only as an instrument, not as a work.

IN treating of faith in this great point, I would shew, I. That faith is not our *righteousness*, which either by itself as a work, doth justify, or to

* Let this be considered as a full and compleat answer to the old popish doctrine new vamp'd, of a first justification by *faith*, and a secondary justification by *facere obedience*; which is not only a human device, without any scripture-warrant, but is utterly inconsistent with the scripture doctrine of justification. In which there is so much ascribed, to what some people call the *first justification*, as leaves no possible room for a *second*. For by virtue of the righteousness of Christ imputed to us, and received by faith, we have a full pardon of all our sins, *Rom. iv. 5, 6, 7.* we are freed from the wrath of God, and actually reconciled to him, *Rom. v. 9, 10.* we are made righteous in the sight of God, *Rom. v. 18, 19.* we have the adoption of children, *John i. 12.* we have peace with God, and rejoice in hope of eternal glory, *Rom. v. 1, 2.* we are sanctified, and receive needed supplies of grace, *Rom. v. 17.* we are secured of perseverance in grace, against the charges, accusations, and persecutions of hell and earth to the contrary, are entitled to, and shall be finally possessed of, eternal life, *Rom. viii. 30, 33, 35.* How then can our *sincere obedience* find any place for a *second justification* in the sight of God, when, what is called, the first justification furnishes the true believer with every blessing of grace and glory."

together with any other gospel-works whatsoever.

II. That faith justifies only as a mean of receiving the Lord Jesus Christ, and his righteousness, *i. e.* merely in relation to its object.

1. *Faith is not our justifying righteousness, by which alone, or by itself, we are justified.* For,

1. This would pervert the true notion of justification. Our justification were not then by imputation of *another's* righteousness; unless it be by imputation of *two* righteousnesses, and those infinitely different from each other. But certain it is, that Christ's righteousness, and another kind of righteousness, cannot stand together in our justification. If Christ be our righteousness, faith is not. And hence they who would have faith and gospel-works to justify, do seek to debase and pervert those * texts where Christ's righteousness is spoken of, referring them to his *kingly* office only; or interpreting [*God's righteousness*] to mean only a way of his appointment, and that is *by* our *own* righteousness; or teaching that Christ's obedience has procured, that ours should be accepted in justification. All which do greatly derogate from, and abase Christ's righteousness, making it to have a servile work and use. For thus our own righteousness and gospel-works come nearest us in our justification; and the righteousness of Christ is only procurative, that these should justify us.

2. To make the very act of believing to justify, destroys the true nature and end of *sanctification* also. Sanctification, or at least some part or branch of it, would be our justification, or justifying righteousness. So that here would be a confounding of those two great points. It doth not satisfy to say, that justification is the accep-

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* Such as *Jer. xxiii. 6. Rom. v. 19. Phil. iii. 8, 9, &c.*

ance of this faith, or whatsoever else in us, to be our justifying righteousness, and *declaring* a man righteous thereupon; and so differs from *that* wherein he is declared righteous: for then, although *justification* and *sanctification* would thus have a *notional* difference; yet they differ only as *justification* and *justifying righteousness*; and still *righteousness* and *sanctification* are made to be the same thing, absolutely the same, contrary to 1 Cor. i 30. *Who of God is made to us—righteousness, sanctification*; where they are clearly distinguished. Justification is an *effect* of righteousness; but it is of *Christ's* righteousness. His righteousness is ours for *justification*; and besides that, he is made *sanctification* to us. Sanctification is a *work* in the soul; justification is an *act* of God towards it, through the righteousness of Christ put upon it.

3. This doctrine perverteth the true nature of *faith*, in the matter of justifying. For, whereas it is opposed to the *law*, and to *all works*, it cannot itself be transformed into a work, and stand as such in our justification. It is clearly the design of the apostle *Paul*, in mentioning of it, to exclude *all works* in this matter. But now if faith itself be made our justifying righteousness, it is *a mere work*, and is *of the law*; and opposite to the design of *grace*, and the righteousness of *Christ*, as much as any thing else. And let men give what account they will, or can, of faith, unless it be a *resting* and *trusting* in another for righteousness, and in the righteousness of another performed to our hand; I'll venture to say, it is *of the law*, and is a work; and will oppose it, as a mere legal thing; for it is conformable to the righteousness of the law: *The*

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man that doth these things shall live by them. But take faith as it looks out to *Christ*, seeks righteousness in *him*, rests there alone; and thus, *the just shall live by faith*, in and on another; or else he doth not live by faith, whatsoever he lives by. Dr. Goodwin puts this question, ‘Whether it be the act of faith that justifies, or that is accounted a man’s righteousness, when we are said to be saved through faith *?’ He answers, ‘Surely no: for God might have taken works as well; if he would have taken it as an act, he might have taken any act, love itself.’ And I’ll hint here, that love has a greater excellency in it, even than faith †. As they both belong to our sanctification, love is the greater; and indeed was too great for God to use in our justification, when he intended to magnify grace. But those who would admit faith itself, as a work, to justify, let them keep out love, and other works, if they can; but one thing is, they go not about it. Had the apostle intended to bring in works with faith, he would not have opposed faith to them all, and in express words have excluded them ‡. ‘There is this reason (proceeds the doctor) lies in the bottom of my spirit against it, besides all that else the scripture has against it, that if when I go to God to be justified, I must present to him my believing, as the matter of my righteousness, and Christ’s death only as the merit of it, what will follow? Two things clearly to me:
(I.) That

* Goodwin on *Ephes.* Part II. p. 301. † 1 *Cor.* xiii.

13.

† See *faith* and *works* directly opposed to each other in the matter of a sinner’s justification and salvation, in *Eph.* ii. 8, 9.

‘ (1.) That the heart is taken off from looking
 ‘ upon the righteousness of Christ wholly, and
 ‘ diverts to its own righteousness in the very act
 ‘ of believing for righteousness, and presents that
 ‘ to God which the scripture is clear against—
 ‘ (2.) Every man that will believe to be justified,
 ‘ and go to God, and say, Lord, justify me,
 ‘ must then have an evidence that he hath faith;
 ‘ for how else can he present *that* as the matter
 ‘ of his own righteousness? Now millions of
 ‘ souls cannot do this; they were in a poor
 ‘ case, if they should be put to it. The apostle
 ‘ saith, it is of faith, *that it might be sure*, &c.
 ‘ If justification had been founded on the act of
 ‘ faith, it had been as sure on works as faith:
 ‘ for that faith which draws out an act of love,
 ‘ is as apt to fail as that act of love. But here
 ‘ is no uncertainty, while I believe to be justified
 ‘ by the righteousness of Christ, but my faith is
 ‘ swallowed up *there*. Though I may doubt of
 ‘ my faith relying on him; yet I have a sure
 ‘ object, I have a sure matter, to represent to
 ‘ God for me. Whereas if believing were *that*
 ‘ I had to represent to God to be justified by,
 ‘ suppose my faith fail me, I have not a sure
 ‘ matter of righteousness to represent to God.
 ‘ The very *object* that faith believes on, is a con-
 ‘ tradiction to this, that the *act* of faith should
 ‘ be the matter of my justification.’ So that ve-
 ‘ rily the true nature of faith is destroyed by this
 ‘ opinion; for it is made to turn aside from its
 ‘ object, and turn in unto itself for justifica-
 ‘ tion; and so doth not give all the honour unto
 ‘ Christ its object, which is the nature of true
 ‘ faith.

It is objected, that the apostle saith, *faith is imputed for righteousness*, Rom. iv. 5, 9. I answer, it is the *object* of faith that is intended. It may not be understood of faith in such a sense as to exclude its object. I grant, it is not absolutely and adequately the same, as if it were said, that *Christ is imputed for righteousness*: but thus, God looks upon them that believe as righteous as if they had kept the whole law, not for their faith's sake, but upon the account of that righteousness which is apprehended thereby. Faith is said to be imputed, because in believing the *sinner* has the benefit of a perfect righteousness, unto and upon him, which he had not before believing; and not because faith is that righteousness. It is *Christ received by faith, Christ believed on*. He who owns, that faith presented Christ's obedience to God for acceptance and justification, must grant the whole, that it is Christ himself believed on, who justifies. Our Saviour sometimes useth that expression, *Thy faith hath saved thee; thy faith hath made thee whole*, Mark x. 52. Luke vii. 50. Who would now impute so much to faith, as to derogate from Christ? To whom all the praise of the healing virtue, and of healing itself was due. Yet it cannot be denied, that the mercy and benefit was conveyed in a way of believing, and was not enjoyed before.

Further, As it is not faith itself, *by itself*, which justifies; so neither is it faith *together with any other gospel-works or performances*. It is all one in this matter as to the honour of Christ concerned therein, whether men say, it is faith *pregnant* with good works, and as the principle of them all (so that they are virtually included), or whether

ther they admit them as *actually* performed.— And some are sufficiently bold to assert, that gospel-works in our justification are not derogatory from grace; and that the apostle never intended to exclude them: so that conversion itself, and the good works following thereupon, shall justify a man: for faith (they say) is the same with regeneration, and the new creature; or, as some express it, an *owning of, and consent unto*, I know not what, *baptismal vow*; the very same with christianity. But I have this against it, that *hereby the covenant of grace is transformed and turned into a covenant of works*. Nor will the plausible name of a *gospel-law*, and *gospel-works*, save the business. It is a *law* still, and they are *works* still; it is a new covenant of *works*, and therefore *not of grace*, Rom. xi. 6. Which doctrine, that you may see it to be *altogether Popish*, and the same which was opposed in the first reformation by our *Protestant* divines, I shall lay before the reader some passages of a discourse of Dr. *Barnes* upon this head [*Only faith justifies before God*]. * ‘ But peradventure (saith he) ‘ here will be said, that *Paul* condemneth the ‘ works of the *old law*, but not the works of the ‘ *new law*. Are you now satisfied in your conscience? Think you that you have well assailed St. *Paul*’s arguments?—Think you that ‘ you shall be thus discharged before God? If ‘ you do, then go boldly into the streight judgment of God with this evasion; and doubt ‘ not, but there you shall find St. *Paul* as stiffly, and as strongly, against you, and your *new* ‘ works,

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* Dr. *Barnes* was a martyr in the reign of King Henry VIII. This discourse is bound up with the works of *Tindal* and *Frith*. See 228, 229. Fol.

works, as ever he was against the Jews, and
 their *old* works—What works can you do or
 devise, that be good, which be not in the old
 law? *Ergo*, he speaks of *all manner* of works;
 for the law includes *all* works that ever God
 instituted. The highest and best of all works,
 be the works of the ten commandments*:
 and these be the works of the old law, and can-
 not justify, after your own saying [meaning the
Papists]. Now what works have you of the
 new law, other than these? or better than
 these?—But now grant that there be certain
 works of the *new* law, which be not of the
 old; yet you cannot prove, that these shall
 justify. For there can be no more goodness in
 [any] works, than were in works of the old
 law; for they were to God's honour, and to the
 profit of our neighbour. What goodness can
 works have more? And yet you grant that *they*
 cannot justify: how then shall your *new* works
 justify? Blessed St. *Paul* disputes against them
 that were † christened, and had both works
 of the *old* law, and also of the *new*; and yet
 concludeth he, that Christ alone was their
 justifier. Mark his argument, *If righteousness*
cometh of the law, then is Christ dead in vain.—
 As he would say, if the law help to justify (for
 that was the opinion of the Jews), then is not
 Christ alone your justifier. If he be not your
 justifier *alone*, then is he *dead in vain*—For he
 will have no *helper*. Now will I take this ar-
 gument of St. *Paul*, and likewise dispute a-
 gainst your new works. If new works do help
 to justify, then is Christ dead in vain, &c.
 Wherefore *no manner of works*, whether they
 be

* *Opera Decalogi.*

† Baptized.

' be in faith, or out of faith, can help to justify. ' Nevertheless, works have their glory and reward; but the glory and praise of justification belongs to Christ only.' He disputes also from *Rom. iv. 4.* and with many other arguments shews, that works have no hand at all in justifying: but faith *alone* in opposition to them all. It is true, faith is the principle of all obedience; but none of that obedience is in the least interested in our justification.

II. *Faith justifies only as a means of receiving the Lord Jesus Christ, and his righteousness; it is spoken of faith merely in relation to its object.* If this can be made good, then all the disputes that men raise about the *ingredients* and *acts* of justifying faith, are rendered useless at once. If faith justify as our *gospel-righteousness*, then indeed there is no doubt but * *assent* and *consent*, *knowledge*, *choice*, *affiance*, and *obedience* (with perhaps twenty things more) are included in it. But if *Christ* be our *righteousness* in very deed (which I hope is proved) then faith can justify only as an *instrument*; and its act is *receiving* and *trusting* in that righteousness of Christ. So that the meaning of justification by believing, is only this; (1.) That no unbeliever is *personally* justified. (2.) That a soul is justified personally, not by Christ *absolutely*, but by Christ *applied*. (3.) That the spirit applyeth Christ in the work of faith, and faith is that whereby souls do *receive* Christ, and his righteousness, *John i. 12. Col. ii. 6.* And when it has this use, it is that whereon God will pass a legal act of justifying, and, according to revealed rules in the word, account a man righteous as clothed with that righteousness which it receives: For
it

* *Clark of Justific. p. 57.*

it is the nature of faith to give away all the glory from the creature to the Son of God.

A little further to explain this matter : If you take the latitude of Christ's work and office as Saviour, he hath other offices besides his *priestly*, and other work besides the bringing in righteousness ; yet it is not the discharge of his *prophetical*, or *kingly* office, that justifies, but his performances as our great *high-priest*. (Nothing detracting from his other offices.) So now, faith has other acts, and works other ways, besides dealing with Christ in his priestly office, by receiving and trusting ; yet it is no where else that it seeks justification, nor any other way that it justifies ; nor doth this detract from its usefulness in other points.

Men may also dispute, that these and those things are necessary as *preparations* to all acts of saving faith ; and doubtless hearing the word is so, and the Spirit's working thereby : They may also speak * of such and such *acts of faith*, as necessary to an *act of trust* and affiance : But, after all, it may be not many will deny, that God may make a saving turn in the heart of a sinner under *one* sermon, or by some one expression thereof. That he hath done so, I can prove : and that he often does so, I no way doubt. Also that trusting in Christ is as early an act of saving faith as any other, I am persuaded. The contrary opinion overturns the order given by Christ, *John* xvi. 8, 9, 10. *Conviction of righteousness*, which respects the priesthood of Christ, goes before *conviction of judgment*, which respects his *kingly* office. *Righteousness* is the thing that suits a guilty perplexed sinner. And victory over sin and satan, which is meant by [*judgment*], is a sweet and suitable discovery, when the soul had spied the way of

* *Clark*, p. 59, 60.

of justification; for this is the next thing the heart is concerned about. Thus naturally does a saving trust in Christ work unto holiness. Also that a saving conviction of a lost and miserable state, is necessarily contained in the *work* of faith, and doth precede all acts of believing (or else that a soul would not come to Christ), is to me very clear. But they who make *faith* and inherent *holiness* to be a gospel-justifying righteousness, either have not seen, in a saving manner, their altogether lost and miserable state in themselves (as having neither righteousness nor strength), and their absolute necessity of Christ, and his righteousness *alone*, or else the inward experience and practice of their souls is contrary to their avowed opinions; which latter, charity inclines me to hope.

But I say, if it be agreed in what capacity faith justifies, whether as our gospel-righteousness or no, the dispute about what *act* of faith it is that justifies, will fall of itself. But that *faith is not our * gospel-righteousness*; and consequently, that it is only *receptive* of a righteousness by God's appointment for justification; I give these reasons:

1. What else can be the plain meaning of such expressions, without putting them upon the rack of tropes and figures, of Christ's *bringing in an everlasting righteousness*, being the *Lord our righteousness*, and by his obedience *shall many be † constituted righteous*—

* Mr. Clark, p. 64. maintains, that faith is our gospel-righteousness, whose arguments I here intend an answer to, by turning them upon himself. Compare this answer with his book.

† *κατασθενομαι*. The same word is used, *AEs* vi. 3. and vii. 10, 27. It doth not signify a certain physical operation, but a legal constitution, an act of power and authority.

righteous, but that *he himself* is our whole and entire righteousness? that as the *law* requires, so the *gospel exhibits* a perfect obedience: wherefore faith is only a receiver in this matter.

2. Because *the apostle frequently opposes* faith, and works of the law in this case. As *Gal. iii. 11, 12. Rom. iii. 27.* For certain it is that faith as a work is required in the law, *Mat. xxiii. 23.* and it is opposed to the law, only in the matter of justifying, only as to *trusting in another's* obedience. The law faith, *do this and live*; but the gospel faith, *seek righteousness wholly in another by believing.* This is a way indeed which the law knew nothing of.

3. Because it is not only called the *righteousness of faith*, *Rom. iv. 11.* But righteousness revealed to faith, *Rom. i. 17.* which therefore could not be faith itself; and righteousness **BY** faith, **UNTO** all, and **UPON** all that believe, *Chap. iii. 22.* that is, *by faith sought after, seen and received, Heb. xi. 7. Gal. ii. 16, 17. Acts xxvi. 18.*

4. Because *there is no new law, no rule of righteousness whatsoever, requiring only sincere believing and obeying, and not perfect doing.* Therefore faith cannot be a gospel righteousness, for that it bears conformity to no such rule. Obedience was to be performed to the law for justification; for *that* was, and cannot cease to be, the rule and standard of all justifying righteousness, now nothing is done in the gospel to debase, but to honour and magnify the law; neither doth the gospel come *commanding* and *calling* for a righteousness for justification, but *revealing* a righteousness ready wrought out, *Rom. i. 16, 17. and v. 17.* If it requires a righteousness to be wrought by us, I would fain know, how it comes *revealing* a righteousness, and that *to faith*, which it would not do
but

but to *natural conscience*, if it were the way of works?

5. *This truth is exceeding clear from the apostle's discourse in Rom. x. from ver. 3. to the 10th. ** He charges it on the *Jews*, as their great sin, that they did not submit to *God's righteousness*, but went about to establish their own; it is a thing men may go about to do, but can never bring about. Any thing that is a *Man's own* is opposite to this *righteousness of God*. For (saith he) *Christ is the end of the law*, the perfecting end thereof as a law, the abolishing end, as it was a covenant, for *righteousness*, † or unto righteousness, the bringing in of righteousness, which is the issue of his obedience: to every one that believes; for so it is received, and that is *God's way of making it over*.—And hereon it is that he gives that description of the righteousness of the law, and of faith, which follows; wherein he shews, it is not by ascending nor descending, by fulfilling the law, and satisfying justice ourselves, but by believing in what another has done. For with the heart man believes unto righteousness, unto the enjoyment and possession thereof.

6. Because there is but one rule of righteousness, and so but one sort of righteousness before the tribunal of God, and that is the righteousness of his LAW. But as this is performed either by ourselves, or by another for us; so it is with respect to us, and the manner of its being ours, distinguished into legal and evangelical, the righteousness of the law, and the righteousness of faith; because the one is by personal performances, the other by

Christ's

* Of all texts in the bible, Mr. Clark chose the wrong one when he would prove his opinion by this.

† Εἰς δικαιοσύνην.

Christ's fulfilling the law for us, which is made over to us by *faith* therein. Now these are two vastly different ways of being righteous, the one known in the law, the other revealed in the gospel. *Whofo is wise shall understand these things.*

So that we are righteous either by *doing*, as *Adam* in innocency; this is *legal*, whether it be more or less, for that makes but a *gradual* difference: or else, righteous by *believing*; viz. in *Christ's* righteousness, which is upon us thereby, and whereon we rely by faith, and so are accounted righteous; this is *evangelical*.

Bring *Christ* then, and his righteousness, to God in the arms of faith, and thou hast a greater treasure, than when faith is pregnant with ten thousand good works. For *Christ is to them that believe* * *the greatest treasure*, and their own works and duties *dung* in comparison of him. † Remember that word, Hab. ii. 4. ‡ *Behold his soul which is lifted up, is not upright in him: but the just shall live by his faith.* Faith in *Christ* is the best gospel-sincerity, and where that is not, under a shew of humility, *that* Man's soul is lifted up; proud of his *own righteousness*, he scorns to live upon *another's*; but where faith is, the soul is emptied of self, and abased.

I cannot allow this to be only a subtlety, or nice speculation §, which has no influence upon the practice, one way or other; viz. *Whether a man holds faith to be the matter of his righteousness and justification, or only the way and means or the like.* For the former is clearly for faith to set up

* 1 Pet. ii. 7.

† Phil. iii. 8.

‡ Observe the opposition.

§ As Mr. Clark asserteth.

as copartner at least with Jesus Christ, and overthrows the true nature of faith, and the end of gospel-works. I marvel, after this author had disputed so much, he should come off so coldly. It seems to me, he hardly durst venture his own soul on the foundation he had laid for others. It is a vastly different thing for faith to lay *hold* on *Jesus Christ*, and present *him* to the Father, as our alone righteousness, before that *dreadful tribunal*; and for it to come, and present *itself* as a righteousness before the throne, together with the good works that flow from it. Yet this is the very case: and if this is not *practical*, there is nothing in *this* world, or with respect to *another* which is so.

From all that has been said, it is clear, that *faith can by no means be any meritorious cause of our justification*. The *Papists* ascribe something of merit to faith and good works. Most *Protestants* disown the *name*; but those who are for federal conditions seem to me to retain the *thing*. In the covenant of *works*, there could be no other merit, than what was so by virtue of *promise* * made to the performance of duty. This may not be admitted in the covenant of *grace*. Some tell us the apostle *Paul* excludes only *meritorious* works. But they consider not, that if faith as a *work*, or proper *condition*, be admitted, it is *meritorious*; for the thing promised is due, when the condition is performed; and that therefore works are excluded, because if they were admitted they would bring in *merit* †.

But I have already exceeded my designed bounds, and only add, it is best of all with them
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* *Meritum ex pacto*.

† *Rom. iv. 4. Debit* there is the apostle's word for *merit*.

who know by experience, *what faith is*; they will not be so solicitous what name to call it by, but to live upon, and to live unto the Son of God; this is *all their desire*, and *all their salvation*.

The CONCLUSION.

THE way of *justification* by Christ's obeying the law, and bearing the curse thereof in our stead, not only magnifies the grace and love of God; but also his *faithfulness* and *justice* in his law. An abatement of what was strictly due, which the doctrine of the *new law* asserts, tho' it may seem to have much of *grace* in it; yet it is dishonourable to the law, and the *truth* and *justice* of God therein. Further, the *necessity*, at least, the *certainty* of *sanctification* and *holiness*, is more effectually secured in this way of Christ's obedience in our stead, than in the other way: because here it is made the sure *purchase* of Jesus Christ, and therefore eventually must needs be the effect thereof, *Tit. ii. 14.* Moreover the grace of God in the gospel teaches believers to *deny ungodliness*, &c. ver. 11, 12. Nor is that grace savingly known where it is otherwise.

*A work of renovation and sanctification of the Holy Ghost is of absolute necessity to all who shall be saved**. Nor is any thing intended contrary hereto, when we contend for the imputation of Christ's

* But let us not therefore suppose that there is no difference between *justification* and *sanctification*. They are both, it is true, necessary to salvation; but not in the same respects, in the same place, nor to the same end. Holiness is necessary as a qualification disposing or fitting us for the enjoyment of God, and for the possession

Christ's righteousness, and justification thereby. Such a work of the Spirit is, I say, necessary, not unto *justification*; for justification includes our *title* unto heaven: but necessary unto the *possession* of the heavenly inheritance. It is no part of our *right* or *title* thereto, but pertains to our *meetness* and *fitness* for the enjoyment thereof. I cannot persuade myself, that God should give heaven and glory upon our fulfilling the condition, be it what it will, *Deut.* ix. 4, 5. That which gave the title *at first*, is all we claim it upon *at last*, and hold it by for ever. Something further may be required unto the *enjoyment* in a way of preparation for the holiness of that high and holy place, for the immediate enjoyment of the holy, holy, holy Lord God. Holy communion, holy work and employment, are altogether disagreeable to unholy un sanctified ones; nor are they capable of it. It is true, believers are but in part sanctified; but they groan to be freed from sin, and to be made perfectly holy.

Further, sanctification is to the soul the *passive evidence* of its title to heaven; the Spirit himself is the *active evidence* thereof: so that they, who have no *meetness* for the inheritance, will be

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found

session of heavenly glory. But does it follow from hence, that it is necessary as the *condition* of our reconciliation to God, or title to heaven? Will it follow, that because we cannot be saved *without* holiness, that therefore we must be saved *for* it, or upon *account* of it? It is necessary to an heir's possession of an estate given him by his father's *will*, that he live and enjoy his reason: yet it is not his life and reason, but his father's donation that gives him the title. Even so in the present case, our sanctification is necessary to our possessing the eternal inheritance, but it is the free grace of God alone in Christ which gives us the title, *Eph.* ii. 8.

a charge of *infidelity*; by repentance, from a charge of *impenitency*; by sincerity, from a charge of *hypocrisy*: the sum is, at this rate, we are justified by *sanctification*, from a charge of being unsanctified, and by every *work* and *duty*; from a charge of non-performance. Surely, this is very uncouth doctrine among Protestants: for it proposes unto us justification to be obtained in a way of *pleading* what is in us, in answer to a false charge brought in I know not by whom. A false charge it is in the main, as to every believer: and if in some things it is not so, his justification is by fleeing for refuge to Jesus Christ. Let us remember how the *Pharisee* came off with his *pleading*; he pleaded performance against a charge (perhaps) of non-performance. The *publican* had nothing to plead but mercy, and went home justified, the other unjustified; and so will every one succeed that takes the same course. *Gospel-justification* is not by pleading what *we* have done, to shuffle off a charge; but by *owning* the charge of the *law*, and fleeing to the *obedience* of *Christ*. Moreover, to account a man a believer, or penitent, or sincere, who is so, this is not *gracious* imputation: but what is *due*, and what the nature of the thing requires: nor does it more belong to justification, than for God to account a saint in glory a perfect saint. For justification is God's acceptance of an ungodly sinner, as righteous in his Son, *Rom. iv. 5.*

I would hope the meaning of some may only be, that *sanctification* also is necessary unto *salvation*; that we must be made holy, or we shall not be eternally happy. But I wish they spake more of it as a work of the *Spirit* of God; and not as a performance of *ours*, having the nature
of

found at last to have no *title* to it. There are some who speak of being justified by faith from of a pleadable condition. It is true, a soul that is renewed by the Spirit of God, is thereby enabled to live *upon* Christ, and so to live *to* him; and this is the infallible effect of what Christ hath done for us.

Some there have been, and those (I confess) sound divines, who have used the terms: *Commands, threatenings, and punishments* of the *gospel*: But that they did not mean thereby to introduce any *new law*, or establish another righteousness than that of Christ, is clear from that of Dr. Owen, who sometimes used these terms: 'That [duty] which (*said he*) in respect of motives unto it, the ends of it, with the especial causes of its acceptance with God, is *evangelical*; in respect of its original prescription, rule, and measure, is *legal*. When any can instance in any act or duty, in any habit or effect of it, which are not required by that *law* which enjoins us to love the Lord our God with all our heart, soul, and mind, and our neighbour as ourselves, they shall be attended to.' *Owen of Justification*, p. 534.—Therefore, although Christians ought not to fall out merely about the use of names and terms, where there is soundness of judgment; yet where it is otherwise, and a *new law*, and *justification by works*, are introduced, the difference is not about words.

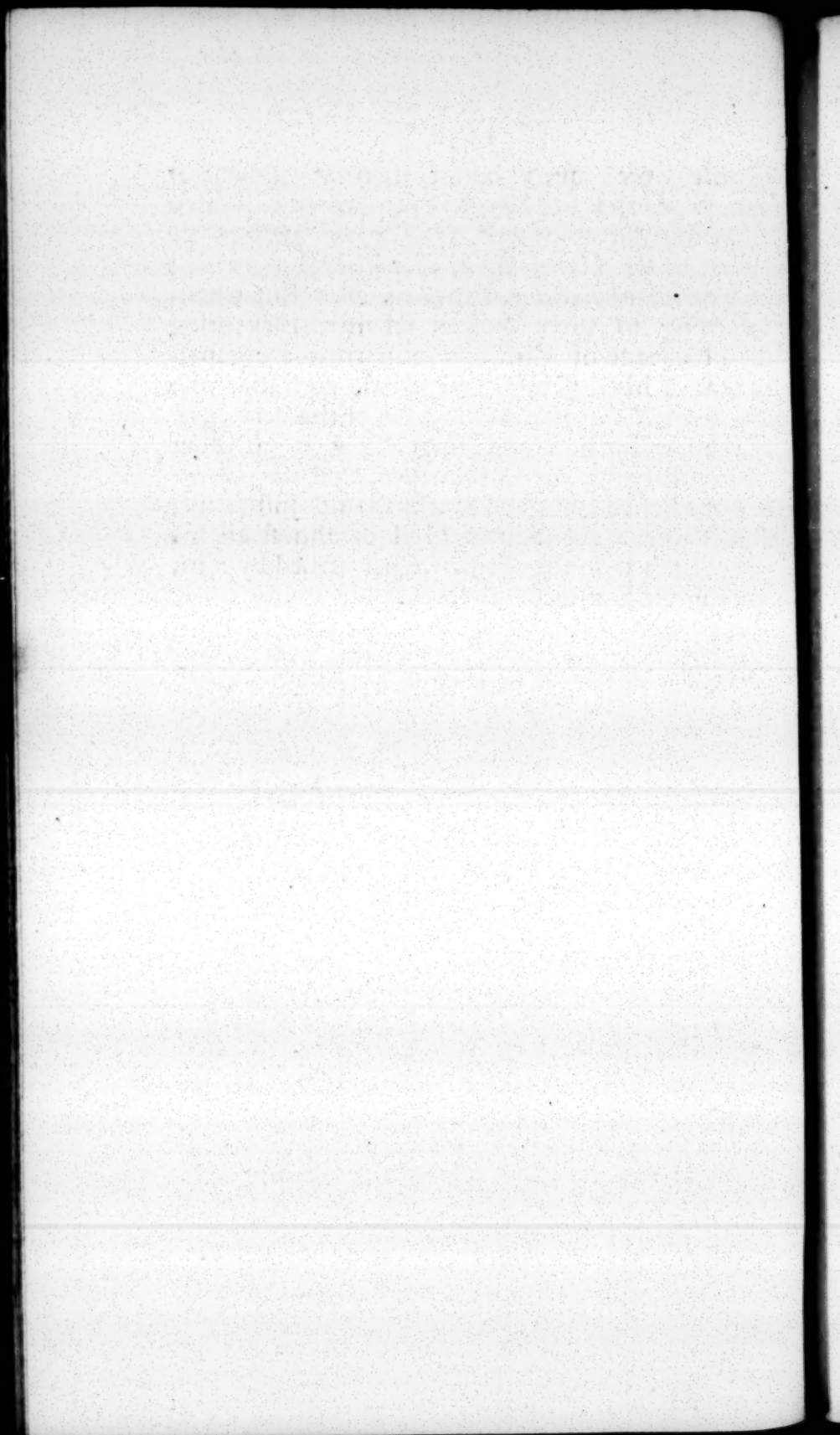
People may be much imposed upon by such a plausible way of arguing, *Does not God accept of the performances and services of his people, tho' there is much weakness and imperfection in them? Should God stand upon perfection, how sad would*

it be for us! Who should be saved? for who comes up to this? Will not he overlook the weaknesses and imperfections of his people, if there is sincerity of heart? Answ. (1.) The services of believers, done in faith, are accepted; but are not the ground of the acceptation of the person, but follow it. They are the object of acceptance, but not the cause why the person is accepted. They are accepted, but not to the end of justification, nor doth justification consist therein; but is *freely by grace, through the redemption of Christ Jesus*, Rom. iii. 24. God had respect first to *Abel*, then to his offering, Gen. iv. 4. See *Mal.* iii. 3, 4. (2.) Our services are accepted in *Jesus Christ*, as well as our persons. I say, both our persons and performances must be wrapped about in his most perfect righteousness, that they may be accepted. And tho' God does not find a perfect righteousness in *us*, yet he finds this in *Christ*, else he could not bear with our weaknesses, and none could be saved.

Lastly, Did these people own, (1.) That Christ suffered under the *same* law which we were under, as properly bearing the curse thereof, and not only under a mediatorial law to procure a new one for us to obey for justification; (2.) Did they own, that *Christ's* obedience, not our *own* faith and gospel-works, takes the place of what we were to have done under the covenant of works, which required perfect obedience; and that his obedience is the *matter*, and not only the *meritorious cause*, of our justification; even though they ascribed not a distinct efficacy to the *active* obedience, but gave to the *passive* what we give to both; there were more reason to bear with them, than at present there is; and their
scheme

scheme were much better than at present it stands. O that God by his Spirit might enlighten them thus far to amend it! For *the path of the just is as the shining light, that shineth more and more to the perfect day*, Prov. iv. 18. But when, according to their present scheme, they bring the obedience of Christ to so narrow a compass as that of his *sufferings* and *death*, and that also to a *somewhat* instead of the *same*, or the very curse of the law for sin; and then allow it no other *use* in justifying, than to procure, that *our imperfect* obedience and good works should justify us; this is to rob the Son of God of almost all his glory, both as to the obedience performed by him, and the USE thereof as to us.

END of the FIRST PART.



THE
TRUE MEDIUM:
OR,
THE SECOND PART
OF A
VINDICATION
OF THE
ETERNAL LAW,
AND
EVERLASTING GOSPEL.

WHEREIN

Justification before Faith is Stated and Limited;
And Justification by Faith asserted and proved:

The Offer of CHRIST to Sinners; the Usefulness of
Exhortations and Motives in Preaching the GOSPEL
is vindicated:

And some other weighty Points are briefly discussed.

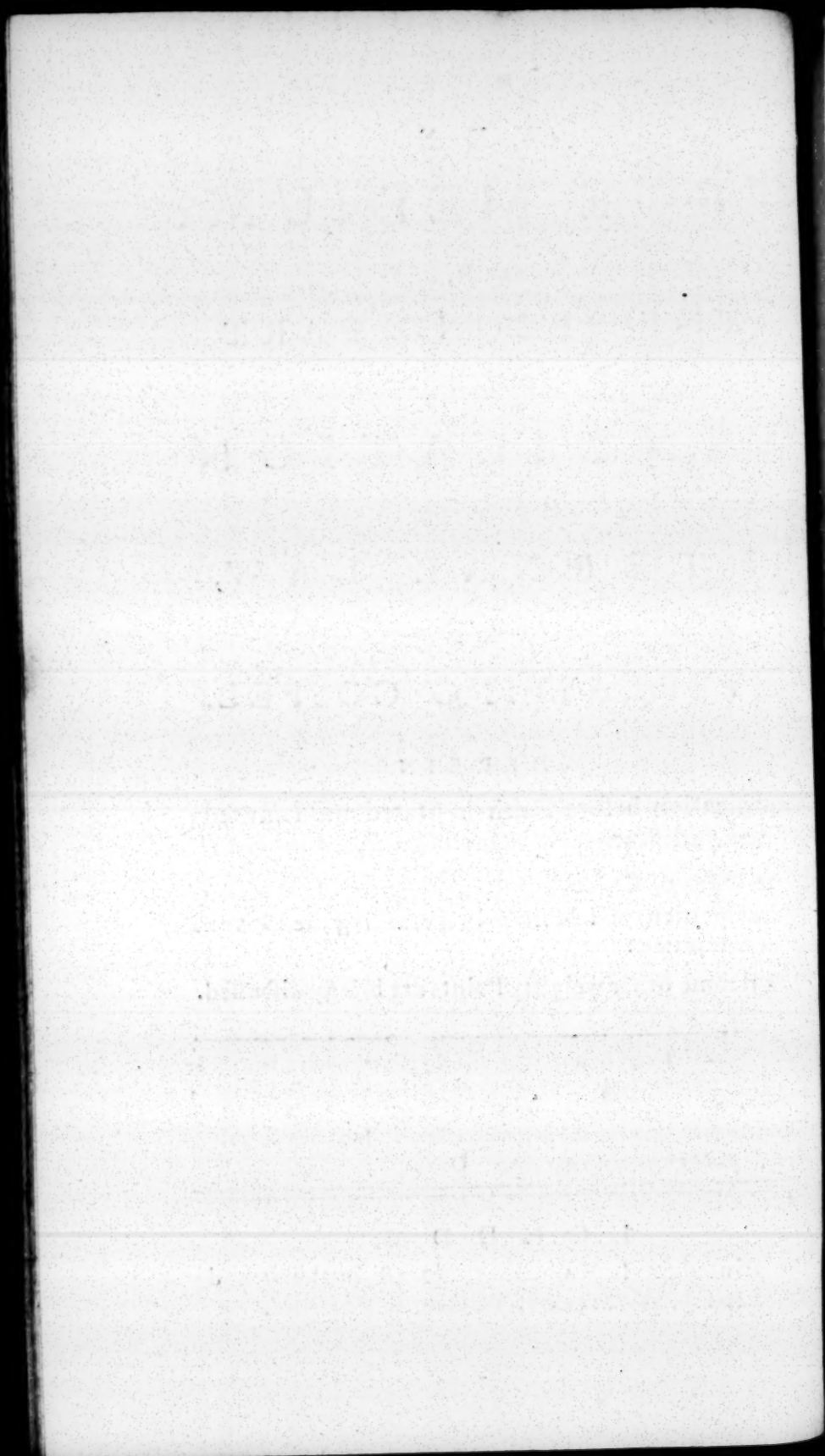
The secret Things belong unto the Lord our God: but those
which he hath revealed, unto us and to our Children. DEUT.
xxix, 29.

Hitherto shalt thou come, and no further. JOB xxxviii, 11.

In MEDIO tutissimus ibis. OVID.

L O N D O N :

Re-printed for J. MATHEWS, No. 18, in the Strand;
and J. W. PIERCY, Printer, in Coventry.



T H E
P R E F A C E.

HAVING in the *former* part defended the unalterable nature of the *law* as a rule of duty, and of righteousness, and the everlasting *gospel*, from being a *new remedial law*: in *this* part I endeavour to defend some branches of *gospel doctrine*, and the usefulness of the *law* to convince of sin. Wherefore I have continued the same *title* to this part, which at first I only intended for the former.

When it is the very design of the *gospel* to advance the *grace and righteousness of the Lord Jesus*: I confess, I am most afraid of those errors that detract from *his* honour and glory. But I no way doubt there are who seek a shelter for licentious practices, in doctrines and opinions, that may give a countenance thereunto. Howbeit I dare not call all those *Antinomian* doctrines or opinions, which may be, by corrupt unsanctified nature, abused to evil practices; for
then

then the whole gospel is *Antinomianism*.—Nor is there any doubt but the doctrine of eternal *election* may be as much abused unto liberty, as that of eternal *justification*. A heart under the power and influence of the grace of God, though under some mistakes about the name and definition of things, will be in no danger of *turning the grace of God into lasciviousness*.

That a believer is *complete in CHRIST*, that is *sin is covered* from God's eye as a Judge, and that he hath a full *title to eternal life, and shall never perish*, is the strongest cord of love to engage the heart to holiness, where it is believed. But those who know not God's way of accepting first the *person*, and then the *performance*; but think that performances must go first, as *conditions* of the acceptance of the person, do *stumble at the stumbling-stone*, and take all free grace (*for they know no otherwise*) to be an enemy to holiness, because it throws down the *dragon* of self-righteousness.

I have divided this part of the work into three *sections*. The *first* treats of justification as to the article of *time*: and finds some truth in what is pleaded for justification *before* faith, as well as maintains a *real* justification before God *by* faith.

As to *justification from eternity*, I have endeavoured to weigh and answer the strongest

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est arguments that are brought for it; but do own that some judicious and holy men have written in defence or favour of it.— Nor is there any doubt, but if what they took to be justification, were so, it was from eternity. Those who own the *imputation of Adam's sin* to all his posterity; and *actual condemnation* by the just sentence of a righteous law for *that* and their *own* personal transgressions, and that it is GOD's *transient act in time that completes his justifying act to the sinner*; can have no hurtful meaning in their abstract idea of eternal justification. Yea, they must needs own a *justification* in time, as real as that *condemnation* by the law, which is all that need be urged as unto forbearance and brotherly love.

But some others under the countenance of great names, not rightly understanding their meaning nor how to state these great points, unadvisedly take them up, and run up and down to teach others, not well knowing *what they say, nor whereof they affirm*; exclaiming against *confessing* of sin, and *asking pardon* for it; crying down *self-examination* as needless and fruitless; *allegorizing the scriptures* quite beside the intendment of the Holy Ghost; turning all into *one common road*; not balancing the doctrines of *grace* with other necessary points, as the *evil and danger of sin*, the

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necessity and *usefulness* of good works in their places; despising the *form* of sound words, as it has been received by the Protestant churches since the Reformation; over-valuing *their own light*, especially in this point, *that their justification was as complete, tho' not so evident, before faith, as it is at or after faith*; undervaluing *others*, both ministers and Christians, as *dark* and of a *legal spirit*, that run not their length. Many good people are misled with some of these things: and *others* give too clear evidence of the ill influence their *principles* have into their *practices*, whilst they dishonour that free grace which they do in words so much cry up.

Free grace is indeed the most precious thing in the world; tender and dear to every one that believes: and it is in its utmost *freedom, glory, and inconditionality*, that I venture to maintain it against the assertors of *conditional* justification. But I would do justice to all the parts of truth. And herein I was not willing to content myself with raising a cry of *Antinomianism* (as the manner is) against such opinions; but was willing to consider in what sense they are held, and with what arguments defended.

It is sometimes urged against justification from eternity, that *a decree to create may as well be called creation, as a decree to justify may be called justification*. But those who
plead

plead for such eternal justification, don't argue so much about a decree to justify: for so far as there was a decree to justify in *time*, so far justification was not from *eternity*: a decree makes it future. But they argue from certain eternal acts in God, which *they* take to be justification itself. This point is argued in the following discourse.

Ordinarily those who have pleaded for eternal *justification*, have held there was not the like reason as to *sanctification*; because the *former* was an *act in God, towards souls*; and the *latter* a *work of God upon souls*, which therefore required a subject in being. But now some seem to set sanctification upon the same foot: and indeed it is so as to the purpose of God, and his promise in CHRIST: yet I think we ought not to speak of sanctification from eternity, or that we are sanctified from all eternity. This *has* not ordinarily been contended for: yet it *may* be so, if men go upon that ground of the *gift in Christ before the world began*. But I should take this to be exceeding impertinent. Howbeit, this difference is observable, about the works of the *new* creation in all the parts thereof, there was a covenant among the divine persons from everlasting, and a promise in

CHRIST, which I don't find concerning the works of the *first* creation.

It is necessary to advertise the reader, that when I have used the term [*eternal* justification] I intended it *a parte ante*, as *from eternity*: for *a parte post*, as *unto eternity*: blessed be God, justification in itself, and in its glorious effects is *eternal*! As *redemption* is, *Heb. ix. 12*. Nor do I deny that in its CAUSES, tho' not in itself, it hath been *from eternity*.

In the *second section* I defend the offer of Christ in the gospel to all, indefinitely, unto whom he is preached; the use of exhortations and motives, as well fetched from the *law* for conviction, as from the *gospel* for encouragement. In this I have respect to what has been of late advanced by Mr. *Joseph Hussy*, now pastor of the church in *Cambridge*.

The late book of this learned man hath been the subject of much discourse. I think it may have its usefulness in many things for refreshment and further light. Yet I by no means approve the manner of his handling Mr. *Hunt*, and think it were not difficult to retaliate: but I am far from any such thoughts or design. Should Jesus Christ be as strict and severe with him, in every word and phrase, as he has been with his brother, I am apt to think, he must
retract

retract much more than his *gospel-feast*.— Nor was it worth his while to have launched forth to such a length oft-times in mere trifles, either in a palpable mistake of his antagonist, or where a little candor might have put a fair construction.

His opposition to the *systems* is not managed with that deference and regard to the judgment of so many godly, grave and learned authors, as it ought. I divide the difference between *him* and *them*. *Their* method is good in teaching us as *men*: and *his* perhaps is preferable, teaching us as *Christians*. (1.) *Their* method is good, teaching us as *men*. And as the apostle, in another case, I may say, that is first which is *natural*, and afterwards that which is *spiritual*. The *system-authors* teach truth concerning the nature, persons, and perfections of God; in which they draw their light from scripture-revelation, and not from nature only. It is true, sticking to the natural order of things, there are some truths, (it may be) they don't discover: yet they have not *excluded* or opposed those truths, which they have not expressly *included*. If under the article of *creation*, they treat not of CHRIST's hand therein distinctly; yet under a suitable head, they prove his GOD-HEAD thereby. And if when treating of the *divine persons* they don't expressly

speak of the *man* Christ: yet under the
 article of the *Mediator*, they shew that he
 was made man, whom before they had
 proved to be GOD. And how any in
 reading of them should continue ignorant,
 doctrinally, of Christ's *manhood*, is to me a
 mystery. The doctrine of the Trinity must
 be taught *distinctly* from that of the man
 Christ. We must be careful not to insinu-
 ate the existence of any creature in God
 from eternity. (2.) Mr. *Hussey's* method
 of teaching and studying God in Christ,
 and mixing the doctrine of the Mediator
 with that of the divine nature and persons
 of God, is preferable to that of the sys-
 tems, when we are to be taught as *Christi-
 ans*. I abstract here from his notion of
 the man subsisting in God from everlast-
 ing. I was stumbled at his opposition to the
 systems in teaching the article of the Tri-
 nity, without mixing the doctrine of the man
 Christ in that very article: but when I un-
 derstood that he made the doctrine of the
 holy Trinity above and before any doctrine
 of Christ man; that he allowed an abstract
 consideration of the Trinity as absolutely
 eternal, to found the doctrine of the Me-
 diator upon; and that his meaning was,
 that we must ascend these heights through
 CHRIST the Mediator, as in whom alone
 God is revealed, the offence as to this, ceas-
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ed. The doctrine of the nature, persons, perfections, decrees, and works of God, ought to be studied and taught in and through Christ. It is true, the doctrine of the nature, persons, and perfections of God are in the things themselves above and before all consideration of the Man and Mediator Jesus Christ : yet we must learn them of the *only begotten Son*, who hath revealed the Father. In him the glory of God shines forth ; and the clearest and only saving discovery of God, in his persons and attributes, is made. And as to the divine decrees, they are all *purposed in Christ Jesus our Lord*, Eph. iii. 11. God aimed at the glory of his Son in all of them. And as to his works of *creation and providence*, Christ, *God-Man*, has the glory of them in scripture. *The God of Jacob*, who is the **HELP** and **HOPE** of a poor sinner, must be he, *who made heaven and earth, the sea and all that therein is*. Psal. cxlvi. 5, 6.—Yea, and **BY** *him* and **FOR** *him* (who is **GOD's** dear *Son* and our *Redeemer*) *were all things created*, Col. i. 13, 14. 16. So that when we know Jesus Christ, we must go over again with all our knowledge of God, yea and of ourselves, that we may know all more spiritually.

I advance to one point more in Mr. *Hufsey*, and that is, of *local motion*, or interpreting
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ting the phrases of Christ's *coming down from heaven*, of the human nature or man Christ; together with his opinion of the subsisting of the man in God from everlasting, and his pre-existence in the times of the old testament. How he will explain his *subsistence* and *pre-existence*, is best known to himself. I shall content myself with this, *existentia est id quo unaquæque res stat & reperitur extra causas producentes*. Existence is that whereby every thing stands forth, and is found out of its producing causes. The producing causes of Christ's humanity were the *creation-work* of the holy spirit, and the *seed of the woman*. The man Christ did not stand forth out of these producing causes in the times of the old testament. As to the members of his body natural it might be said, *as yet there was none of them*, Plal. cxxxix. 16. There was not the substance of his human body, according to what he said after his resurrection, *handle me and see, for a spirit hath not flesh and bones as ye see me have*.—Whatever real existence or pre-existence short of this may be disputed for, is trifling (especially to amuse the vulgar with such things) and contributes nothing to explain those phrases of Christ's *coming down from heaven*; which are more intelligibly explained by the real pre-existence of Christ's human soul, which the Bishop of Gloucester has
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contended for. I confess I fall in with neither of them.

Christ's coming down from heaven as man, which Mr. *Hussey*, with so much pains, and for so many pages, maintains, must suppose an actual pre-existence of the man. And unless Jesus Christ had a human nature before his coming into the world, and so came down from heaven into the womb of the virgin by an elapse, he has carried his arguing too far upon this point, and has given occasion to think, that this is his opinion.

CHRIST came down from heaven, (1.) as to the original of his humanity. When God had fixed a law and course in nature for men to come into this world, *viz.* by *generation*; and yet brought his first-begotten into the world *another way*, beyond all that was in nature, by the Holy Ghost sent down from heaven, and over-shadowing the virgin; he may truly be said to *come from heaven*.—When others are *of the earth earthly*; he is *the Lord from heaven* by his high and glorious descent, 1 Cor. xv. 47. (2.) As to the right he had to heavenly glory, from the first moment of his coming into the world. He need not have been under the law, in a humbled, obeying state; but by virtue of the hypostatical union, he was the LORD and HEIR of HEAVEN. So that he did
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truly empty himself, *Phil.* ii. and lay aside his glory, as truly as if the humanity had been a million of years in heaven, and then had come under that abasement. (3.) When the Father prepared him a body, *Heb.* x. 5. God the SON came down, assumed it into union with himself! came down and dwelt in this tabernacle, which God had pitched for him, *Heb.* viii. 2. *John* i. 14. As truly as GOD is said to come down on mount *Sinai*, and on the tabernacle of old, and in some higher sense. This I take to be the most famous and eminent sense of CHRIST's coming down from heaven.

Such texts therefore are more easily and genuinely accounted for in the common way than in Mr. *Huffey's*. And *other* texts will not admit his interpretation. For then how is CHRIST of the seed and family of *Abraham* and *David*? how is he the seed of the woman? our near kinsman? partaker of the same flesh and blood as we, if he really pre-existed to his incarnation! I grant, that *Christ* as mediator was set up from everlasting in the covenant between the divine persons; That all things were MADE for him considered as God-man; that he sustained the person of God-man, and was reputed as such by the Father, while as yet he had not taken our nature; and that he had secret glory with the Father before the world began. These truths tained in Mr. *Huffey's* discourse may perhaps

haps have made some farther discovery of *CHRIST* to some believers than they had seen. But a boundary is wanting, and occasion is given to error in this point of his human nature. I cannot here but recommend that discourse of Dr. *Goodwin's*, of *the knowledge of God the Father, and his Son Jesus Christ*, Vol. II. part 2. From whence, that Mr. *Hussey* received light as to what is excellent in his book about these eternal things, and some deep points in divinity; I have at least as much reason to think, as he had to think that Mr. *Hunt* had stole a good part of the *Rose of Sharon* out of his *gospel feast*. In this of Dr. *Goodwin*, the glory of *CHRIST* God-man before the world was, is excellently set forth. A glory which has not been seen, nor is seen, but by a few. His glory as *Redeemer* is but one half of his glory. For by him and for him, God-man, *were all things CREATED. To whom be glory and dominion for ever and ever. Amen.*

But that the Doctor be not misunderstood, let the reader compare what he saith about Christ's bringing down a human nature from heaven, which he takes notice of to be the opinion of some, and wholly rejects, and gives a sound interpretation of those texts that speak of his coming down from Heaven. *Vol. II. part 3. page 97.*

I would not have it understood as if I approved of all the rest of Mr. *Hussey's* book
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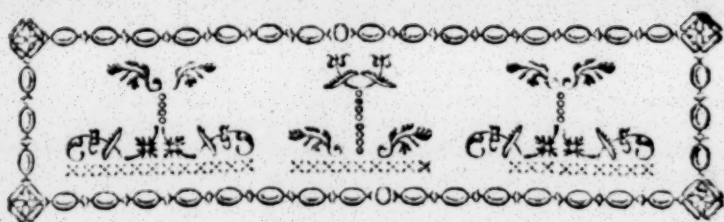
which I do not here except against. I was not willing to hint at more mistakes than my room and designed scope will admit me to suggest an answer to. But it seemed to me necessary to caution the reader in a few hints to weigh well what he reads, to pray hard, and search the scriptures, that he may discern what is to be approved, and what not.

I really love and value the author, of whom I am speaking, as a brother in Christ, as a minister of Christ. But oh that his strength had been laid out another way! that there had been more of the spirit of meekness, humility, and love, in the whole work! that what is good and excellent had been in a smaller treatise by itself! that I, or any other, had had no occasion to make unpleasing remarks thereon! It is my great grief that it is otherwise. I refer the reader to the second section of the ensuing treatise for what I further offer as to Mr. *Hussey*.

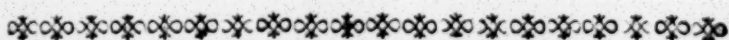
The *third* section treats briefly of some points of no small weight. The heads of things may be seen in the contents.

I leave all with God the Father of our Lord Jesus for a blessing; and conclude with my earnest desires that the blessed Spirit of truth may lead his people into all truth, and the Spirit of love may influence the hearts of all (tho' differing in judgment) who love CHRIST in sincerity, to love one another. Amen.

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SECTION I.
Of JUSTIFICATION.

CHAP. I.

Of Justification from Eternity.

EING very sensible, that *professors*,
that *believers* themselves, are *slow of*
heart to take in the *everlasting love* of
God, and to believe it in the glory of
it; I would be very loth to have any
hand in weakening or holding down the faith of
God's children therein. Therefore, while I think
it not proper to define justification by those *eter-*
nal acts which some speak of; yet, I do believe
such acts of grace to have been towards God's e-
lect before the world was. Nor do I hold,
that justification is in no sort before faith;

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nor can by any means approve when men in their arguings drive at this, *That we begin with believing, before God begins with pardoning and justifying.*

It has been my study (under divine assistance) to avoid extremes. And because I apprehend an extreme in men's pleading for *justification from eternity*, I shall first endeavour to give my own thoughts in this great point; and then to shew how far we ought to bear with *others* in their different expressions thereof.

There are divers ways of stating the doctrine of *justification from eternity*, by those who maintain it. I shall consider, *First*, That way of stating it which makes it stand upon an equal foot with *other* benefits, as *sanctification* and *glorification*. *Next*, That way of *eternal justification* which sets it upon another foot than those other benefits.

First, I shall consider that way of stating it, which makes it stand upon an equal foot with other benefits; especially, sanctification and glorification.

Now here I oppose not, but own the following positions as truths of the gospel; *viz.*

1. That the Father, Son, and Holy Spirit, have an equal glory in our justification. But it doth not necessarily follow, that the Father's glory in justification lies in justifying us from everlasting. But his glory shines forth, (1.) In the purpose which he purposed in Christ Jesus hereabout. (2.) In the contrivance of the glorious way of justification, and ordaining the righteousness of Christ to be that way. (3.) In the promise made to Christ of justification for all whom he should ransom, *Tit. i. 2.* Which promise was
a gift

a gift of justification given in the eternal covenant between the Father and Son, *2 Tim.* i. 9. (4.) In sending his Son, and actually justifying him as the surety, and his seed in time, according to those transactions from eternity.

2. I own, That there was a grant of justification made to Christ on the behalf of the elect from eternity. Justification is one branch of the *grace given us in Christ before the world began*, *2 Tim.* i. 9. In like manner, it must be said of sanctification, and all the fruits of the Spirit, of perseverance in grace, and of eternal glory. This way of stating it carries our thoughts no higher as to the one than as to the other; but they must be regulated alike as to both. And surely, it sounds harsh to say, We were sanctified from eternity, because sanctification was agreed upon in covenant, and *given*, that is, *promised* in Christ, *before the world began*, *2 Tim.* i. 9. with *Tit.* i. 2.

3. I grant that God from eternity took a fore-view and prospect of his elect in Christ, and there beheld them righteous in that fore-viewed righteousness agreed on in covenant between the Father and Son, *Acts* xv. 18.

God's viewing or beholding his elect in Christ from eternity, may be considered two ways, (1.) *supralapsarian* way. As a benefit above the consideration of the fall in the mind of God. Thus the elect stood before God in all that perfection, in all that glory, which they shall be glorified with unto all eternity. This grace admits of no change with or by all the changes in time, in the several conditions the elect pass through. Dr. Goodwin on *Eph.* i. 6. p. 93. when he pleads for eternal acceptance in the beloved, is by some misunderstood. For he declares he means not that

acceptation which is the second branch of our justification, but a benefit *above the fall*; whereas justification is a privilege bestowed on *fallen* creatures, and comes in by *redemption*. Thus then there can be no thoughts that God's beholding his elect in Christ is justification. (2.) In the *jubilant* way. God in his infinite foreknowledge seeing man in his fallen state, still beheld his Son their surety, and their righteousness; and viewed them in him, not only in all the *steps* of their *restoration*, but in the highest *perfection* of it, as it shall be another day. The glory of this work stood before him, and in Christ his soul *delighted, rested, and was well-pleased*, Isa. xlii. 1. Matt. iii. 17. Thus *he was in Christ* (*viz.* from everlasting, for who dares fix a date?) *reconciling the world to himself*, 2 Cor. v. 19. He was about this blessed work in his eternal counsels. But still, if I mistake not, this carries our justification no higher than our sanctification and glorification. For did God from eternity view his elect in Christ, as to their justified state? So he foresaw them as the workmanship of his Spirit, and in the heights of glory. All his works, in the perfection of them, were before him. I think (with Dr. Goodwin) that that text, Rom. viii. 29, 30. *Whom he did foreknow, them he did predestinate; and whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified*; speaks all of eternal things, being in the time past, he *called*, he *justified*, &c. *i. e.* in his purpose and promise made to Christ. Such was the *platform*, so was the glorious *scheme* laid; and in this order it is executed in time, as to those acts which belong to time, *viz.* *calling, justifying, glorifying*. Be it then, that justification
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in time is according to the pattern of those eternal thoughts ; so is *sanctification* likewise, and so is *glorification*. Yet these are so real, and such proper works in time, that none have thought fit to contend for sanctification, or glorification, from eternity. We are safe therefore so far as justification, in this controversy, stands upon the same foot with these. It would doubtless be a *strife about words*, and not to *Godly edifying*, to contend for sanctification from eternity, any otherwise than in some of its causes, and then to own (which at last must be owned) that the truth of the work is in time wrought upon the heart of a sinner. So, as to justification, if it be owned, that there are true and real justifying acts of God, transient and passing out towards the creature in time ; it will follow, that the other was but the *idea* and *foreview* in God himself. And so we are justified from eternity no otherwise than we are sanctified. But to contend for the one, and not for the other, is to shew a partiality to truth, or rather a conviction, that what is evidently a work in time, could not be so from eternity.— And the truth is, thus it stands as to justification, which I shall shew in another chapter.

Secondly, *I shall consider that way of stating justification from eternity, which sets it upon another foot than those other forenamed benefits.* And this is two-fold.

I. The will of God not to punish for sin, or impute it unto his people ; this (say some) is justification. But this may be taken up two ways : either,

1. That God did absolutely will never to impute sin (or that sin should never be imputed) to his elect : or,

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2. That

2. That he willed to charge their sins on Christ, and to discharge his elect, and not to deal with them according to their sins.

1. To say, that God did from eternity absolutely will that sin should never, in any sort, be imputed to his elect, is not truth: for *Adam's* sin, and their own personal sins, are by the law imputed to them.

I shall endeavour to confirm the imputation of *Adam's* sin to the elect, as well as others.

(1.) *Adam* was a common person, that stood for all, and therefore sinned for all equally. If, upon this ground of his *headship*, it were imputed to the non-elect, it must also be imputed to the elect; for they were *equally* in him as a federal head and representative, *Rom. v. 12.*

(2.) This truth is plainly taught in many scriptures. *Rom. iii. 19. What things soever the law saith, it saith to them who are under the law, that every mouth may be stopped, and the whole world become GUILTY before God.* All men by nature are under the law, and that not only the precept, but condemning sentence thereof. The whole world stands guilty before God, according to that law and covenant he made with them. Again, *Rom. v. 13. For until the law, sin was in the world, but sin is not imputed when there is no law. Imputation* here is not God's eternal will to punish, and deal with men according to the law, but it is the charge itself of the law. Now *sin was in the world* (saith the apostle) before the law was given by *Moses*: and therefore there was some law by virtue of which it was imputed, *viz. the law and covenant with Adam*: for *sin is not imputed where there is no law.* Where there is a law then, and men are transgressors of it, there is the imputation
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of sin. *Reprobation* is not the scripture notion of the imputation of sin. It is rather God's will to leave men to the charge and imputation of sin by the law. Sin is no otherwise imputed than as it is a transgression of the law. And God has constituted his law to be the instrument of that imputation. I grant the direct scope of the apostle here is not to set out the time when God begins to impute sin: but these things he shews: (1.) That there must be a law in being, to impute sin to a sinner in being. (2.) That the imputation of sin is by the *law* for the *transgression* thereof. (3.) That the law in actual being did impute and charge sin upon all men without exception. For, *ver. 12. Death passed upon all men, for that all have sinned.* If it is imputed by the law, it is imputed to all who are under the law: but that was the case of all the world. Thus stands the apostle's argument: *Death's passing upon all men*, *ver. 12.* proves that *sin was imputed before the law*, *ver. 13.* Now if death proves the imputation of sin, it proves the imputation thereof to *all*; for *Death passes upon all.* I hope such an article as the imputation of *Adam's* sin, from whence the doctrine of the imputation of *Christ's* righteousness hath been wont to be enforced, shall not come to be matter of controversy among those who are for the doctrines of free grace, when they have been wont to maintain this truth against the opposers of those doctrines. I like not the shunning of the word *imputation*, and instead thereof to speak of the *transmitting* of *Adam's* sin to his posterity, and of that sin's *overspreading them*, &c. I confess, how well the imputation of sin in time, and the non-imputation of it from eternity, at least a will not to impute, will stand
together.

together, it behoves those who thus state eternal justification to consider. Were not this imputation most real, we should need only an imaginary justification, or only a manifestation of what was before. We should need only to be convinced and persuaded, that all was a mistake as to guilt, imputation, and condemnation (*Rom. v. 18.*) that all this was *prevented* by our being eternally justified.

From this doctrine of the imputation of sin, I argue, *if Adam's sin, and our own personal sins, were imputed in time, we were not personally justified from eternity, but do need a true and real justification in time.* But the former is true, therefore the latter: the reason of the consequence is this, *where the guilt and charge of sin is, and law condemnation for it, there is not justification:* or if any thing in an high abstracted sense may be so called, as *immanent* in God, whose immanent acts are far above our weak sight, there will need a new justifying act of God in time, which passed not before, as real as that charge of sin was real, as far from being merely a manifestation as that was. If this be granted, this controversy is in effect ended. For whatsoever justification from eternity will stand herewith may be allowed.

In *time* we became *sinners*, in *time* we came under *condemnation*, and the *execution* also of the sentence in part, as in mortality of the body, and spiritual death, as blindness of the mind, rebellion of the will, alienation from the life of God, &c. This we are *redeemed from* by a gracious Redeemer, and the *full execution* of the sentence is prevented: *Adam* stood as a common head to the *elect*, as well as to *others*. He that denies a law-imputation, and law-condemnation,
and

and in part the execution of the curse, shall be forced to deny that ever the elect were *under the law*. For if they were indeed under the law, then the law being transgressed, necessarily imputes sin to the sinner. It will be said, this is only a *law-imputation* and *condemnation*. I grant it; for if God absolutely did will to impute sin, and condemn for it, there could be no salvation. But let me say, it is a law-imputation of sin, and condemnation for it, that the reprobate perish under, not being redeemed therefrom. This law-imputation and condemnation was transferred from the elect to Christ, and it cost his blood to redeem them from it: And we may truly say, if we had not been redeemed from THIS, we had sunk under it to the lowest hell. It was with respect to this *only*, that ever the elect could need a gospel-justification: for I speak of the justification of the *ungodly*, and not of sinless creatures. Herein then is the grace of our Lord Jesus, that a peculiar remnant are redeemed from the imputation, curse, and condemnation of the *law*!

2. God's eternal will not to impute sin to his elect, may be understood of his will to charge their sins on Christ, and discharge the sinner at the appointed time. Thus it is most true, he willed not to impute sin. When in his law he said, I will impute their sins to them; the charge shall first lie there: then in Christ he said, I will not impute their sins to them, nor lay them finally to their charge; but will transfer and lay them on another. This is not contrary to the law, because Christ was made under the law in our stead.

Let it be remembered, I have already shewn that God did never absolutely will, never to impute

pute sin in any sort to his people. When such a will of non-imputation is proved, and the arguments for the imputation of sin to the elect with others, disproved; I shall yield we were justified from eternity, and need no justification in time. That God did will not to impute sin to his people, without distinction or limitation, is not to be taken for granted, but proved. God's will not to impute sin, that is, to discharge from it, is not to be confounded with *non-imputation*. So his will not to *impute* sin, and his will not to *punish*, are not altogether the same; for when he did absolutely will the latter, *not to punish*, he did in a sense will to *impute* sin, *viz.* by his law.

But that *God's eternal will to justify or pardon, or non-impute sin, is not justification*, I'll give two reasons of my thoughts as to this.

1. That act of God, or that benefit which is not the fruit of Christ's death and bloodshed, is not justification: but God's will not to impute sin, is not the fruit of Christ's death and bloodshed. Therefore it is not justification. God, as *God*, absolutely might *love* us, and give Christ for us, and unto us: but God, as *law-giver*, could not be reconciled to us sinners, nor justify us, but through Christ, and for his sake. It is certain God's will was never procured to purpose this or the other, by the death of Christ. As *God*, without the shedding of blood, he might will to justify; but as *law-giver* he cannot justify but by the blood of his son. The whole scripture makes it a redemption-benefit, the fruit of the death of Christ. Rom. v. 9. *Much more then, being now justified. How? by his blood,* ver. 10.—*We were reconciled to God by the DEATH of his Son.* c. iii. 24. *Being justified freely by his grace,*
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THRO' the REDEMPTION that is in JESUS CHRIST. It is laid down also negatively, *Heb. ix. 22. Without shedding of blood there is no remission.* I cannot think therefore, that is the most accurate account of justification, or of pardon, which lays it in something that the blood of CHRIST has no concern in: It is not the remission spoken of here by the apostle. Nor is pardon of sin anywhere spoken of but as a benefit coming in by Jesus Christ. Justification is not only *IN* Christ, as election is, but also *for HIS sake.* Justification is a redemption-benefit; and can be no otherwise from eternity than redemption is: for redemption is the cause, and justification the effect. We are justified *through* that redemption. Not only all the *fruits* and *effects* of justification, but the *benefit itself, is by blood,* and through the virtue of redemption. Let us keep it here then as the apostle doth, even to redemption.

2. That act of God, which is no discharge or freedom from the law, or the charge thereof, wherein God proceeds not by any external rule as law-giver, is not justification. But God's will not to impute sin to his elect, is no discharge from the law, &c. Therefore it is not justification. Those who are for eternal non-imputation do speak of a discharge from the law in time, as the *thing willed* by that eternal will. Very well; but what room for a *discharge*, where God's will was, that sin should never be imputed or *charged*? But if by God's eternal will not to impute sin be meant, that he willed to *remove* the charge, and discharge the sinner, then that will, not being the *discharge* itself, is not justification, but only a will to pardon and justify; or at least it leaves room for that which is truly justification in time. Let
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it but be known what is meant by God's will not to impute sin, and the matter is quickly issued. For if it be intended, that God willed in no sort to impute sin, it overthrows the doctrine of the imputation of sin, and all that *themselves* say of a discharge from the law in time : but if they mean (as I hope) a will to transfer the charge to another, and so *remove* it from the sinner, and *discharge* him (which the distinction of the divine *will*, and the *thing willed*, implies) ; then this supposes that the sinner was to come under some charge, and then in time to receive a discharge, which is truly justification. Howbeit, in disputing upon this will of non-imputing, it is taken up in that sense, as if it were meant of a will absolutely in God never in any way to impute sin ; and that word *imputation* is shunned, and *Adam's* sin said by them to *overspread*, and be *transmitted* to his seed. And thus when (I think) it is not intended, yet being thus taken up and improved for the advantage of the controversy without distinguishing ; a blind is put (perhaps) before their *own*, and (doubtless) before the eyes of *others*. This, I take it, in few words unravels this difficulty.

But I return to the argument. I cannot apprehend, that *that* man, who is under the charge, sentence, and curse of the law, is justified. Let it be considered, it is only with respect to the law, and our transgression of it, and the threatening thereof against transgressors, that we needed a justification by the pardon of sins, and imputation of righteousness. Acts xiii. 39. *By him all that believe are justified from ALL THINGS, &c.* that is, from all their SINS. Whatever is short of a discharge and freedom from *sin*, and
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the law, will leave us short of such a justification as *sinners* need. Justification is the act of God, as a *lawgiver*, according to some declared rule. For though justification be defined sometimes by those acts which are *immanent in God*, yet he proceeding by some *external* rule in them, they are in effect *transient*, there being some transient legal act passing upon us, or going forth towards us, without which our justification is not complete. This matter is clearly stated by that great man Dr. *Goodwin*, on *Ephes.* part 2. page 297. “There are (saith he) immanent acts, which lie in God’s breast, *the Lord knows who are his*.—And then there are acts, which though they do reside in God’s breast, wherein notwithstanding he doth proceed by a rule external, as he is a Judge.” (*I would rather say as a lawgiver*, see *Petto* on the covenant, p. 240.) “As now to give us the right to salvation, and to acquit us from condemnation; it is an act merely in God’s breast, and consists in *his account*; yet so as withal it is an act relating to an *external rule* given forth, by which he doth this, even the rule which he hath set in his word.—Upon that account there is some legal act that passeth in our hearts, upon which the Lord doth, as a Judge, acquit us.” The not considering of this distinction, the *doctor* takes to be one ground of their mistake who are for justification from eternity. Hence he concludes, p. 299, that those who say, faith only serves for a manifestation of justification or salvation, are mistaken.

Two texts chiefly are urged, and argued upon, to prove *this eternal will of God to be justification*; which it is necessary to speak a little to.

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The first is *Rom. iv. 6. 8.* compared with *Psa. xxxii. 1, 2.* As David describeth the blessedness of the man to whom the Lord imputeth righteousness without works, &c. Blessed is the man to whom the Lord will not impute sin. Here the apostle is discoursing about justification. And hence they urge that the definition he gives thereof is, God's non-imputing of sin, and his imputing of righteousness. Now these are taken to be acts immanent in God, and eternal.

Answer 1. The apostle gives not the least intimation that he speaks here of a benefit which was from eternity. He does not say whose sins never were imputed, but whose sins God will not impute.

2. This non-imputation I take to be a discharge and freedom from the law. It is this only which is our justification; seeing that justification of life is opposed to and removes that condemnation which came by the offence of one, *Rom. v. 18.* Thus therefore I understand it: "Blessed is he who is not under the law, but is re- deemed from the curse thereof, whose sin is not charged thereby (or which is all one) against whom that charge is not in force." It is not *ὁ δὲ ἁγιάσας*, to whom God does will not to impute: But *ὁ δικαιώσας*, will not (in the future tense) impute. So in the *Psalms* also.

3. The account the apostle gives of justification in this context, *Rom. iv. 3—9.* is this; justification is an act of God not imputing sin, but imputing righteousness to a man that worketh not, but believeth on him that justifies the ungodly. So that though these are immanent acts in God's breast, yet they do not make up the complete definition of the apostle here without the object, a person existing,

existing, a believing man, one whose blessedness is *described*, not as *foreseen* by God, but as *enjoyed*, as *coming upon* the soul, ver. 9. Thus in these immanent acts God proceeds by an *external* rule, and our justification is not complete until there be some transient act passing out towards the believer in time. Sin supposes a law, and the transgression of it, also that the transgressor was under it, and consequently under the charge and condemnation thereof. Forgiveness is the blotting out the hand-writing, and discharging the debtor. It is a fruit of peace and atonement made with God, as lawgiver. Whatever the thoughts of his heart are, he is not said to forgive, unless his wrath is atoned, his justice satisfied. His everlasting *love* is from *himself*; but his *reconciliation* is *thro' Christ*, and the fruit of his blood.

The second text is *Rom. viii. 33. Who shall lay any thing to the charge of God's elect?* Which seems as much as to say, *no elect person can be justly charged with sin, or all elect persons are free from the charge of sin.* The proposition is universal.

Ans. 1. Election is often put for selection, or separating by calling. See *Isa. xiv. 1.* chap. *xlvi. 10. Selectum efficiam te, &c. Jun. and Trem. Ezek. xx. 5. John xv. 19.* Thus it well accords with ver. 30. foregoing, *whom he CALLED, them he justified.* There's nothing justly to be laid to the charge of God's called ones.

2. Be it so, that *all* the elect of God are intended (for I will not contend about it.) It is not merely in that they are *elect* that their freedom lies, but in that God *justifies* them; without determining here the *way* or the *time* in which he

does it. Whenever it is, his justifying takes off all just charges of *Satan*, of conscience, of the law, of the world. Election is not justification, they are distinguished in *this* text. The apostle tells us, that God is *justifying*, ὁ δικαιῶν, or does justify all his elect, *viz.* in their times; and this takes off all charges.

3. Be it, that all the elect are justified, as indeed they are, *mystically* in Christ their head; it doth not follow they were so by a non-imputation of sin from eternity. The apostle not only brings in *God's justifying* as a relief against all charges, but *Christ's dying*. As it follows, *it is Christ that died*. And also his *intercession*, to shew that our personal justification is in virtue thereof. The freedom from the charge of sin and condemnation which the apostle speaks of, is a fruit of the death of Christ, as well as of election; and therefore is not that eternal immanent act of God's will, which the death of Christ did not at all procure.

II. A second way of stating justification from eternity is to this purpose: *Jesus Christ was a surety from everlasting; and his being bound and becoming charged, was ipso facto our discharge*. For it could not be, that both the surety, and the principal, should stand charged at the same time, for the same debt.

Ans. 1. The covenant of redemption, or of grace, as with Christ, is not that whereby sin was charged, or laid upon Christ by the Father, and therefore is not our discharge. I own that Christ, as our surety, undertook on our behalf in eternal covenant transactions with the Father. But his being under the *law of mediation* (if it may be called a law) must be distinguished from his being
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under the *law of creation*, or *moral law*, which we had transgressed. Christ's eternal covenant with the Father (as the nature of the thing declares) was, that he would become man, would be under *that law* which man should transgress. Thus was he a surety, bound in due time to pay the debt, engaged by covenant so to do, though not a surety discharging that office. The charge of sin on Christ was by the law. And I think none should venture to say, that Christ was made under the law from eternity. I am sure, the scripture speaks otherwise, *Gal. iv. 4, 5. In the fulness of TIME God sent forth his Son, made of a woman, made under the law.* Thus the Father laid on him our iniquities, *Isa. liii. 6.* So that neither was he charged, or under any imputation of sin, neither were we discharged, from eternity.

2. Suretiship of this sort, bringing the charge on Christ from eternity, would *prevent* our being under the law, and the charge of sin on us thereby, and consequently redemption therefrom; for we need not be redeemed from that we were not under. But the suretiship of Christ is the foundation of our redemption from the law, and curse thereof. CHRIST's antient undertaking was not (to be sure) *preventive* of the fall, neither of sin and misery thereby; but a blessed provision made to discharge a debt when legally contracted, and to *redeem from the law* in the threatening and curse of it. It was only with respect to *this* that we needed any redemption.

The sum is, *that* which is a benefit above the fall, as *acceptation in the beloved*, in CHRIST our head; again, *that* which is a benefit above and before the consideration of redemption, as *God's will of non-imputing sin*, cannot fairly lay claim

to this name of *justification*. *That* way which sets it on equal ground with *sanctification*, and other benefits *in time*, answers itself, and makes the dispute needless and frivolous. *That* which lays it on Christ's eternal suretyship supposes him to be made under the law from eternity, which is not truth; and us to have been discharged from the law also from eternity, and so never to have been under it in time, which is a great mistake.

To conclude, I would hint how far we may and ought to bear with others in their thoughts about this matter.

If any think, God's viewing his elect in Christ, appointing him to be a surety, his thoughts of mercy and pardon founded in infinite eternal love, may be called justification as immanent in God, and do so call it; whiles they own the imputation and charge of sin by the law in time, and consequently a true justification before God in time, by the application of Christ's righteousness, they are to be borne withal, and there is no danger in thus holding it. Yea, those who shall deny such acts of grace in God from eternity, are much wider from the truth than those who through mistake call them by a wrong name. Let men enjoy their thoughts about eternal immanent acts in God, provided these things be held; it should make no breach in brotherly love. But because I find not so much as once the name of justification applied to an eternal act of God, unless *Rom. viii. 30.* where it is evidently meant of his purpose and promise in Christ, I could wish it might be disused, at least in the *concrete*, as to say, *we were justified from eternity.*

But

But now when men think that this is the highest attainment of gospel-light, to believe that we were justified from eternity, and in consequence thereof believe there was no charge or imputation of sin by the law in time, and that there is no *real* justification of a sinner before God, but only a *manifestation* of what was actually complete before; really this is a mighty unsafe unwarrantable way of stating things: and however good people may be led into it, the opinion itself is bad. Hence it would follow, that sinners in believing unto righteousness, are only to persuade themselves, that they were justified *before*, even from eternity; which is certainly a wrong and dangerous way of directing the exercise of faith in poor souls. We must therefore consider how it is that men hold in this point.

The work of the ministers of the gospel is not to persuade men, that their state is good while unconverted, and that they are justified and pardoned already. We ought not to endeavour to prevent convictions, awakenings, fleeing for refuge, and closing with Christ as miserable condemned sinners; but to promote them, by setting forth the misery and danger of a fallen state, and of continuing and dying Christless. Howbeit, the design of the gospel is to hold forth hope at first, and not to drive to despair, but to draw souls by cords of love.

C H A P. II.

Of justification in Christ, of the immediate effects of his death, &c.

THAT all the elect of God were justified in Jesus Christ, their surety and representative, when he arose from the dead, is a doctrine that gives to Christ the glory of finishing the work he came into the world to do; secures the honour of grace in its absolute freeness; and affords no small consolation to believers. This truth is so sweetly and largely proved by Dr. Goodwin (*Christ set forth*, § 3. c. 4, 5.) that I need add nothing to what he has said, but refer the reader thereto. This doubtless is true concerning the saints both of the old and new testament. The old testament saints were justified before in their own persons, yet through the virtue of that sacrifice which was to be offered. And now, in CHRIST, God justified his justifying of them in their own persons before, declaring that what was done *before*, was done through the satisfaction *now* made by his Son. It was in *their name*, on *their account* and behalf, and from *their sins*, that Jesus Christ was justified; the *transgressions of the old testament* having been kept in store for him to *redeem*, or satisfy for, *Heb. ix. 15.* Thus did God *shew forth his righteousness by the remission of those sins that were past*, *Rom. iii. 25.* In like manner, it was *in the name*, and *on the behalf*, and *from the sins* of the new testament people of God, that Jesus Christ was justified. But as *personal* justification, and justifi-
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cation in *Christ*, were clearly distinct as to the saints of the old testament, so are they distinct as to the saints of the new. As to these latter, their *personal* justification follows in time; and as to both, it is the effect of their justification in *CHRIST*.

Now that the elect were justified in Christ when he arose from the dead, is clear from hence :

1. *That the Lord Jesus Christ was justified from sin, from the charge of the law.* That he was justified, the scripture is express. It is one branch of the mystery of godliness, 1 *Tim.* iii. 16. *that Christ was justified in the Spirit.* A mystery indeed, that the holy, undefiled, sinless Son of God should be justified from the charge of sin, as one numbered among transgressors.— There was this mystery in it, that he was justified from the sins of others, and they were justified in him. He was justified *in the Spirit*, or *by the Spirit*, whereby he was quickened and raised from the dead, *Rom.* i. 4. 1 *Pet.* iii. 18. It was this the Lord Christ gloried in, as he is brought in by the prophet, *Isa.* l. 8. *He is near that justifies me, who will contend with me?* Ver. 9. *Who is he that shall condemn me?* Here as a challenge made to all enemies, men, devils, the law, &c. in the faith of God's justifying him from all accusations and charges, among which is the imputation of our sins; and it is with an holy triumph over all. This triumph the apostle *Paul* takes up on the behalf of God's elect, and Christ's redeemed ones, *Rom.* viii. 33, 34. *Who shall lay any thing to the charge of God's elect? It is God that justifies.* The comfort is fetched from the same that Christ comforted himself with. For the elect were concerned in *CHRIST*'s justification.

Now

Now if Christ was justified from sin, it must be from our sins, unless it were only from a false charge, as of wicked men, or the like; but it was from a law-charge of *our* sins, for he was without sin. This appears hence, GOD's justifying him answers to *his* laying sin upon him. God the Father laid out iniquity upon him. There must be a discharge or justifying of him. For he was *made under the law, was made sin, bore our sins, and was made a curse for us*, Gal. iv. 4. 2 Cor. v. 21. 1 Pet. ii. 24. Gal. iii. 13. He must therefore be justified as our surety.

Now this was not only in pursuance of the law of mediation, as an acknowledgment that he had fulfilled *that*: for the imputation of sin to him was by the *moral* law. For he was *made under the law, to redeem them that were under the law*: it is the *same* law which *we* were under, and are redeemed from, that CHRIST was made under. Christ then was justified from *our* sins, which were imputed to him. And really I am very apt to understand that text, *Rom. vi. 7.* to this purpose. It may be read most agreeably to the original, *he who died has been justified from sin*. And so it is an argument that we should die to sin because Christ died for sin, and was discharged therefrom, in the virtue whereof *we shall live with him*.

2. *The Lord Jesus Christ was justified as a common person, as representing the whole number of the elect.* Unless he were a common person, he could not answer ADAM his type. *Rom. v. 14. Who was the type of him that was to come.* That is, Adam was the type of Christ. Hence the Lord Jesus Christ is called, *the last Adam, the second man*, 1 Cor. xv. 45, 47. The first man

man stood for all his seed ; the second man for all his spiritual seed. In their name he obeyed, in their stead he died. And when he *died* for sin as a common person, he was *justified* also from sin as a common person. And as such he took possession of glory. If it were then as a common person that Christ was justified ; his seed, his elect, were justified in *him* ; even as when *Adam* sinned as a common person, all sinned in *him*, and were condemned in his condemnation.

What sort of justification then is this pleaded for ? I answer, it is *virtual*, or if you will, *actual virtual*, and so opposed to *actual personal*. It is *actual* in Christ, and *virtual* as to us. To say, *virtual justification in Christ*, is a *pleonasm*, or speaking the same thing twice. [*In him*] is a limitation, and is opposed to [*in our own persons*]. In him it is *actual*. Therefore to speak accurately, we should say, *justified in him*, or *justified virtually* : for these are the same. Such a justification in CHRIST cannot be denied, I verily think, without the denial of his *suretiship*, and the *proper imputation* of sin to him, and of his being a *common person*, in dying and rising again.

Howbeit, this is not our *personal* discharge from the law. It doth indeed include a discharge as in Christ our head and representative ; but there is somewhat further in our *personal* justification. I confess, this matter is not easy to be explained. But till I can see clearer, I resolve it thus ; there is a *discharge from the formal obligation of the law* ; and a *discharge from the sentential condemnation thereof* ; which latter respects our visible standing in the first *Adam*. The former is our justification in *Christ*, the latter is our *personal* justification,

tification, which is through Christ. We must be acquitted, discharged, and set free, in our own persons, as well as in our head. There is moreover *deliverance from punishment*, which belongs to justification. Christ hath purchased, that we be *delivered* from what is come upon us, and that what we have further deserved, be *prevented*. To me it seems clear, that the state of spiritual death, blindness of mind, hardness of heart, &c. are punishments, as an execution in part of the curse of the law. Now, in personal justification, these chains are knocked off, and the soul is taken out of the hands of the law as to this part of its curse, through the redemption of Christ. And the sinner is no longer *under the power of sin*, because *not under the law*, which held him there by its curse; but *under grace*, which justifies and frees therefrom. This, in point of time, is not an immediate effect of the death of Christ. A discharge from the *formal obligation* of the law to eternal death and condemnation before God, is in time an immediate effect of Christ's death. The elect, for whom Christ has been condemned, can never eventually come into condemnation. *He [hath] redeemed us from the curse of the law*. He came to *redeem them that were under the law*, Gal. iii. 13. c. iv. 5. It was his work, and he *hath* done it. The price is paid. But the actual *deliverance* from the curse is the *fruit of redemption*. So that an elect unbeliever being in the first *Adam*, as to his visible and indeed real covenant state of sin and misery, and as to his nature and frame (however secretly as to his person standing in Christ it is otherwise) the law hath a sentence and charge against him, according to the declared rules of the word: and

in this respect the discharge of the debt is not formally the discharge of the debtor. There is not indeed a formal obligation to death in the law lying upon him, considered as a redeemed person before God. But still there must be a personal justification and discharge, in particular, from that sentential condemnation; and freedom from spiritual death, as the curse of the law*.

Their *surety* has a discharge on the behalf of his elect, that they shall never be required to pay their own debt: but *they* have not a discharge till the appointed time. Till then the threatening and curse lie upon them, and *the wrath of God* (law-wrath) *abides on them*. *He that believes on him is not condemned, but he that believes not is condemned already*, John iii. 18. Not adjudged to hell, as final unbelievers are; but their whole covenant state in *Adam*, their state of unbelief, and their persons *visibly* are condemned by the

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law,

* Thus, though God loves his people with a love of purpose, or election, yet not with a love of acceptance, until grace be wrought within them, and they are united to Christ by a living faith. God was in Christ when he was reconciling the world to himself: and we must be in Christ too, if we be reconciled to God. Till then, we are by nature children of wrath, even as others, and the wrath of God abideth on us. Otherwise, what need was there for the apostle to beseech men to be reconciled to God? to what purpose should we be exhorted to lay down our rebel arms, and accept the offered peace? but because Christ cannot present us as friends to God, till by faith we are united to him: much less can we be said to be reconciled to him from eternity. 'Tis true, reconciliation in the decree is from eternity; and so is creation; but we are actually created in time, and actually reconciled (if reconciled) in time. We must therefore learn to distinguish between reconciliation *designed* by God, *obtained* by Christ, *offered* by the gospel, and *received* by the soul.

law, for it is *already*, and therefore not by the *gospel*. The reason given, *because he has not believed on the name of the only begotten Son of God*, agrees to elect and redeemed unbelievers, as well as others. The *affirmation* therefore in the former part of this text belongs to them, as well as the *confirmation* in the latter.

Again, *John* iii. 36. *He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.* It is indeed the *final* unbeliever who shall never see life, and on whom the wrath of God *abideth*. But then it is spoken in opposition to the state of believers, on whom this wrath *abideth* not. And then this word [*abideth*] signifies, that this was the common state of all.— Thus this text will prove what it is usually urged for. Spiritual death and law-condemnation of that state, are the wrath that *as yet* abides on elect unbelievers. And it may be said, while as yet it appears not that they are elect, that this will sink them to the lowest hell without the justification of life, and quickening renewing grace.

Having shewn that the elect are justified in Christ, and how this differs from our personal justification, I would (as not improper in this place) speak a little of the *immediate effects of CHRIST's death*.

I think verily then it may not be denied by an *anti-arminian*, that the death of Jesus Christ was an *actual* reconciliation and atonement made with God, an *actual* satisfaction made to his justice, an *actual* redemption of the elect: not a redemption which might have been *insufficient*, and which, upon our fulfilling of conditions, should become

become *actually* and truly redemption. It was redemption in a way of *price*, the effects whereof are infallible in due time, a personal discharge, deliverance from the law and sin, holiness and eternal life. And albeit we may speak of the *application of redemption* in some of the benefits of it; yet it is (I conceive) by no means proper to speak of the *application of satisfaction*, or of *reconciliation* and *atonement* (which are the same thing); for this is made *with God*, and terminates *in him*: It is therefore never applied *to us*, altho' we receive the *fruits* and *benefits*, and come under the manifestations thereof.

Mr. Baxter (*Aphor. Thes. 9. p. 44.*) reckons it a mighty difficulty to determine, what is the *immediate* effect of the death of Christ. And the truth is, I know no immediate effect of it according to his *scheme*, unless it be *salvability*, by the abrogation of the *old law*, or laying it aside, and the purchase of a *new law*, that men may save themselves by keeping thereof.

But the matter from the scripture is not so difficult. *Satisfaction*, *reconciliation*, actually made, or the *purging of our sins*; an *everlasting righteousness* actually brought in, and prepared for God's elect; the *purchase* of the *chosen generation*; and lastly, an actual *purchase* made, by the actual payment of the price of all the *benefits* which pertain to salvation: these things are *immediate* effects of Christ's death in point of *time*. Regeneration, personal justification, faith, repentance, holiness, perseverance, comfort, with eternal glory; *these* are *immediate* effects thereof in point of *causality*, though not of *time*. They depend upon the death of Christ, as the sole *meritorious* cause of them; not as a *remote*, but the

next *immediate* cause, though given in a wise order, and at the time appointed by the Father. *Atonement* is always reckoned in the *levitical* law as the immediate effect of the priest's offering sacrifice for the offender: *Lev.* vi. 7. And it is the blood that makes atonement for the soul, chap. xvii. 11. And shall we be doubtful whether the blood of the *Son of God* hath this immediate effect? Or whether more is not ascribed to the type, than agrees to the glorious antitype? When the apostle takes it up so joyfully, with such advantage to the blood of GOD, *Heb.* ix. 14. *How much more shall the blood of CHRIST,* &c. For the immediate effects of the death of Christ, see *Dan.* ix. 24. *Matth.* iii. 17. *Col.* i. 20. *Heb.* i. 3. chap. ix. 12, 26. The purchase is made, the price is paid both for grace and glory *.

C H A P.

* " The effects of the death and sacrifice of Christ, says the great *Charnocke*, are, 1. *Remission of sin*. Our lives, by our rebellion, were a debt to the violated law of God: when we transgressed the precept, we incurr'd the penalty. This debt is discharged to believers by Christ offering his soul in our stead, a sacrifice for sin, *John* i. 29. By this we gain a plenary pardon, so as to have no more conscience of sin, *Heb.* x. 2. Not that there is no more sin in believers, or no more sense of it, but no more accusations and charges of sin before God, or despairing thoughts for sin in their own consciences. For they have redemption through his blood, even the forgiveness of sins, *Eph.* i. 7. — 2. *The confirmation of the new covenant, the covenant of grace*. Christ was given to be a witness of the everlasting covenant, *Isa.* liii. 3, 4. And the blood of his sacrifice is called the blood of the covenant, *Zech.* ix. 11. the true blood shed for the ratification of the covenant, which was only typified by
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C H A P. III.

Of personal justification, or of justification by some real justifying act of God at believing.

AS I approve not the maintaining so rigidly of justification *by faith* as to destroy or overthrow the justification of the elect in **CHRIST** their head *before faith*: because it is in the virtue hereof that we ever have faith, or receive God's justifying sentence thereby: so neither can I like

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such

the blood of all former sacrifices. — 3. *The restoration of peace and intercourse with God.* Therefore Christ, in respect of this sacrifice, is called our *propitiation*, and our *peace*, 1 John ii. 2. Rom. iii. 25. Col. i. 21, 22. Heb. x. 19, 20. — 4. *The mission of the Holy Spirit.* God first sent Christ to be an acceptable sacrifice to him, and then, to testify his high valuation of it, he sent the Spirit in his name to be an abiding Comforter, John xiv. 26. xvi. 7. — 5. *The acceptance of our persons and services.* The Father's delight in this sacrifice, is the ground of the acceptation of every person accepted by him; they are accepted *in the Beloved*, Eph. i. 6. not beloved simply as his Son, but as a sacrifice. — 6. *Joy and peace of conscience.* By his bonds he procured our liberty; by his condemnation our absolution, and tasted of the vengeance of God, to fill us with the delights of his Spirit. — 7. *The bestowments of eternal glory*, Heb. v. 9. Eph. i. 14. Rom. vi. 29. By the satisfaction which God hath in the sacrifice and death of Christ, justice, with all its vengeance, is appeased; the law, with all its curses, is silenced; sin, with all demerits, is expiated; the covenant, with all its benefits, is ratified; peace, with all its blessings, is restored; the Spirit, with all its treasures, is bestowed; our persons are accepted, and our services purified from their filth; our consciences are pacified from their fears; hell is quenched, and the kingdom of heaven is opened to all them that believe."

such a stating and maintaining justification *before* faith, as excludes God's justifying act *in* and *by* faith on Christ.

That there is at, or upon, believing some true and real act of God towards the soul, which is *not merely a manifestation* of what was done before, but is *truly justification*; this is my work to evince in this chapter. And,

I. I argue, *That is justification to which the definition of it belongs*: but the definition of it belongs to some declared act or sentence of God. Dr. Ames's definition of justification (*Medul. Theol.* l. i. c. 27. §. 6.) seems to me both accurate and scriptural. "Justification (saith he) " is a gracious sentence of God, by which, for " the sake of Christ apprehended by faith, he " absolves a believer from sin and death, and ac- " counts him righteous unto life." *Rom.* iii. 22, 24. *He addeth*, " It is the pronouncing of " a sentence as the use of the word declares. *Prov.* xvii. 15. To which add *Deut.* xxv. 1. A sentence of absolution in a judiciary way, declaring a man just and righteous in CHRIST, is more than a manifesting an antecedent justification. It is an actual release, discharge, and setting at liberty. It is God's act, and it is a justifying act towards the soul. The inward thoughts of the judge concerning a criminal, are neither condemnation, nor justification; but his passing or declaring sentence according to law, is so. *

I

* The scripture hath various terms to express our recovery by Christ, which all amount to one thing: 'Tis called *reconciliation*, as it respects us as enemies; *salvation*, as it respects us in a state of damnation; *propitiation*, as we are guilty; *redemption*, as captives, and bound
over

I grant, 1. That God's imputing the righteousness of Christ, and accepting us as righteous in his sight, are justifying acts of God: so that I don't say it is *only* a sentence, or declared discharge.

2. That the righteousness of CHRIST was accepted for the elect *before* faith, and accounted by God as wrought out for *them*, and for no other. For as Christ fulfilled it, so the Father accepted it: but Christ fulfilled it for his elect.—God looked upon *them* as the men for whom it was wrought. If this be *imputation*, it must be owned to be *before* faith. Nor do I know why it may not bear that name. But this pertains to our mystical justification in CHRIST, which is guided by the *secret* will of God. But now God's viewing and accepting a soul as *now* clothed with the righteousness of CHRIST, by the *applying* work of the Spirit; this is imputation which belongs to our *personal* justification, and follows the *revealed* will of God concerning particular persons. Rom. iii. 22. *The righteousness of God, by faith of Jesus Christ, unto all and upon all them that believe.* c. iv. 23, 24. *Now it was written not for his sake alone, that it was imputed to him; but for us also, to whom it SHALL be imputed, if we believe, &c.* Imputation here is God's looking upon a man as actually clothed with Christ's righteousness, and dealing with him as one who is so. Rom. v. 19. *By the obedience of one many*
SHALL

over to punishment. In reconciliation, God is considered as the *supreme Lord*, and the injured party; in justification, God is considered as a *Judge*; in adoption, God is considered as a *Father*. Reconciliation makes us friends; justification makes us righteous; adoption, makes us heirs of God, and joint-heirs with Christ.

SHALL be made righteous. There must be an applying work of the Spirit, and men may not flatter themselves, that they are justified, or shall be saved, without faith.

3. I grant, that the gospel-promise or covenant of grace, is a declared sentence concerning the *elect*, as secretly they stand in **CHRIST**, not known to us. But moreover, there is a declared sentence concerning *believers* in a gospel-promise running to them. *Acts x. 43. Whosoever believes on him shall receive the remission of sins. c. xiii. 39. By him every one that believeth is justified, &c.*—Here is the external rule or instrument of justification, and therein the characterized persons are believers. This is the sentence of God in his word, and a declared discharge.

Dr. *Ames* further teaches, *ubi sub. §. 9.*—
 “ This sentence was (1.) as it were conceived by
 “ the decree of justifying, *Gal. iii. 8.* (2) It was
 “ pronounced in Christ our head, when he arose
 “ from the dead, *2 Cor. v. 19.* (3.) It is virtu-
 “ ally pronounced from that first relation which
 “ arises from faith wrought, *Rom. viii. 1.* (4.)
 “ It is expressly pronounced by the Spirit of God,
 “ witnessing with our spirits our reconciliation
 “ with God.” I would rather say (with submis-
 sion); this gracious sentence is expressly and actu-
 ally pronounced at first believing, tho’ not heard
 and perceived by the soul, which is, when by
 the Spirit’s testimony we receive in the conscience
 more fully the justifying sentence of God. The
 conceiving of the sentence in the mind of God,
 this great man doth not call justification, but he
 calls it the decree thereof. And the declaring the
 sentence is that he defines to be justification.—
 This is ordinarily intended by the justification of
 a sin-

a sinner in scripture, and to this the definition of justification (as being a *forensic* term) doth properly belong. Here is the giving and receiving remission, and such an absolution passing upon the soul as was not before, *Acts* v. 31. c. x. 43.

II. *If there is some justifying act of God passing upon a man when he believes, then that is the true and very time of his personal justification.* But the former is true, therefore the latter. Here,

1. Our being in *covenant* is the rule and measure of our justification. So far as men are under the covenant of grace, so far are they justified. Now God makes covenant with souls at believing in their own persons. Inviting souls to believe and come to Christ, God promises, *Isa.* lv. 3. *I will make an everlasting covenant with you.* He don't say *with Christ*, but *with you*. Which shews the vanity of those who would have it, that God never makes covenant with his elect in their own persons, but only with Christ for them, and with them in Christ. This covenant indeed contains *the sure mercies of David*, those sure covenant-mercies given us before in Jesus Christ. Thus it is with them *thro'* Christ, but still it is with *them*. See also *Heb.* viii. 8. *I will make a covenant with the house of Israel, and with the house of Judah.* So c. x. 16. *This is the covenant that I will make with them.* He speaks of it as a thing future. *Behold the days come: and after those days, saith the Lord, &c.* And it is with *them* personally. As he covenanted with Christ *for us*, so he covenants with us *thro'* Christ. Also *Rom.* xi. 27. and *thro'* the scripture. This is that bringing into the *bond of the covenant*, *Ezek.* xx. 37. It is a bringing souls under the influences of the covenant of grace, and unto a participation of the blessings thereof

thereof (of which justification is one), which they possessed not before. They were indeed secretly, as involved in Christ, in the covenant of grace before, and so *virtually* justified, or (which is all one) justified *in him*. This (I confess) men are backward to own, or at least, to insist upon: but it is no contradiction to God's covenanting with *us*, and justifying us by faith.

2. Justification follows our *union* with Christ. Now as there is a *legal* or *representative* union of the elect in Christ, which infers their being justified *in him*: so there is a *vital* and *influential* union brought about at believing. The Spirit's *work* effects and brings it about; *believing*, or the *act* of faith, is the instantaneous fruit thereof; and *this* compleats our *marriage-union* with Christ.—*Now there is no condemnation to them who are in Christ Jesus*, Rom. viii. 1. It is the *vital* union he speaks of here: for it follows, *who walk not after the flesh, but after the Spirit*. To these there is no condemnation. There is an implantation into Christ, as the scion is engrafted into the stock, at the instant of believing. *Rom. xvi. 7. Who was in Christ before me.* 2 Cor. v. 17. *If any man be in Christ, he is a new creature.* Most certainly, this is not a mere manifestation of what was before, but it is a further benefit: tho' the former will bring about the latter. For without that union *in CHRIST* (as the representative and represented are one in law), which is *before* faith, souls could never be vitally and savingly united *with* and *to* Christ thro' faith.*

3. Justifica-

* *Actual personal* justification, and regeneration, or vital union to Christ, are compatible. And though there certainly is a distinction between them, yet they
are

3. Justification goes with our *possession* of CHRIST. That is, all blessings of the covenant go with him. There is indeed a secret gift the Father has made of Christ to all the elect, which establishes that secret union and justification before pleaded for. But there is a further benefit, to wit, a *having of the Son*. 1 John v. 12. *He that hath the SON, hath life*; which is to be interpreted by 2 John 9. There we see it is the believer that *hath* Christ. And he that hath Christ, hath the justification of life. For all grace goes *with* Christ, Rom. viii. 32. Now in none of these instances is there only a *manifestation* of what was before, but a *farther* grace and benefit.

4. Believers have a farther *discharge* from the law, and are not so under the sentence of condemnation therein as unbelievers, tho' elect. It is true, the law (in a sort) condemns men for their sins tho' believers: but they are not *under* the condemnation thereof, because they are not
under

are never asunder. *Justification* is a *relative change*, whereby a man is brought from a state of guilt, to a state of righteousness; from a state of bondage to the law, as a covenant of works, to a state of liberty, to the privilege of the covenant of grace; from being a child of wrath, to be an heir of promise. *Regeneration* is a *real, internal change*, whereby a man becomes a new creature in the disposition of his heart, and in the conduct of his life. In justification we are freed from the guilt of sin, and have a title to life; in regeneration, we are freed from the filth of sin, and have the purity of God's image in part restored to us. Union with Christ is the ground of both: and the relative and the real change both take place at the same time. *Ye are sanctified, ye are justified*, 1 Cor. vi. 7. We are not *actually* justified before faith, because we are justified by faith, Rom. v. 1.

under the law. We must stand to that rule of the apostle, *Rom. iii. 19. What things soever the law saith, it saith to them who are under the law.* Believers, being justified by the gospel, are not under the law, and so not concerned in what it saith, as to its *threatening* and *curse*. They are indeed under its *precept* to Christ, *1 Cor. ix. 21.* and so are concerned in what it saith. Now unbelievers, tho' elect (I conceive), are under the law in some farther sense than believers, *Rom. vii. 1. 4, 5, 6. Gal. iii. 10.* And tho' the law considers men not as believers or unbelievers; yet believers are not *under* its condemnation. And tho' believers have no more advantage *by* the law than unbelievers: yet they have this privilege by CHRIST, that they are *redeemed* from the law, and delivered from its curse. It is all one in point of privilege, whether the law condemns not at all, or whether its condemnation is turned off from the person, that he is not at all under it, which is the privilege only of believers. Briefly, *redemption* puts a difference between some and others with respect to the law, tho' *election* does not. The *application* of redemption puts a further difference. *Redemption* infers, and belongs to, our *mystical* justification in Christ. The *application* thereof actually frees and discharges the believer from the law, which is our *personal* justification, *Gal. iii. 13. c. iv. 5.* with *Rom. vii. 6.* I distinguish therefore between being *redeemed* from the law, and being *delivered* and freed therefrom. This latter is the *fruit* of the former. So that tho' the law in a sort charges and condemns all, as sinners; yet there are some peculiarly *redeem'd* therefrom, *viz.* All the elect: and there are some peculiarly and personally *discharged*, even all the

the *called* ones of God. Then is the law as a cancelled bond, that tho' it speaks the same, yet it is of no efficacy. The sentential condemnation of the law is after a sort *in Foro Dei*, in God's sight; for hereon are they said to be *guilty before GOD*: and hence our personal justification by faith is in the *sight of God*, *Rom.* iii. 19. *Gal.* iii. 11.

5. Believers are under the justifying discharge of the gospel or covenant of grace. The new covenant is a justifying absolving sentence to all that are under it, *Heb.* viii. 12. ch. x. 16, 17. I have shewn already that believers are brought into the new covenant, and to such a participation of the blessings and benefits of it as is not the privilege of unbelievers. This gracious sentence is God's pardoning act, which Mr. *Petto* stands much upon in his excellent book of the *covenant*, ch. 10. and 11. p. 239, &c. The justifying sentence of the gospel or new covenant, which believers are under, is opposed to that condemning sentence which is in the law. When souls are brought under this covenant, then the *filthy garments are taken away*, and they are *cloathed with change of raiment*, as is represented in *Zechariah's* vision, ch. iii. 4. Then is such a soul *cloathed with the Sun*, with the righteousness of CHRIST, and so looked upon, and so dealt with, by God.

Now these several acts (if indeed they are divers) mentioned in the foregoing particulars, are together, and at once, in order of time.

But this gives occasion to the discussing two points here of no small difficulty, which I shall do with all convenient brevity.

Q. 1. *Whether justification or sanctification doth precede, and hold the first place?* The inquiry is concerning justification, which is at believing, and by faith.

Q

I an-

I answer, without the use of terms or names which may be disputable, the matter (I conceive) stands thus. The Spirit of life from *Christ*, in *his* name, and in the *virtue* of his satisfying atoning blood, comes upon the soul, whom he finds under the curse, held by the law in spiritual death, and, as in that state, under the sentence of eternal death: the blood pleads a discharge, the soul must be a prisoner no longer; this blood and righteousness in its virtue and efficacy brought home by the Spirit, *or* the Spirit in the virtue thereof, begets a principle of living faith in the heart, which immediately, being led and guided by the Spirit, looks to the obedience and blood of Christ for pardon of sin, acceptance with God, a healed conscience, and eternal life: thus believing on him, the soul stands under the discharging sentence of the covenant of grace, which *justifies him that believes in Jesus*. It is in the virtue of forgiving grace that we are quickened when dead. *Col. ii. 12. 13. Heb. viii. 10, 11, 12. I will put my laws into their mind, &c. FOR their sins and iniquities I will remember no more.* We have not true faith, and so obtain the righteousness of CHRIST as somewhat at a distance from us: but that *righteousness is brought nigh*, and thro' it we obtain *precious faith*, 2 Pet. i. 1.

There is then some justifying act of God at the very time of conversion, which *precedes* all acts of faith; and that is, bringing nigh the righteousness of Christ, opening the prison doors, and absolving from the curse of spiritual death. This part of justification may be called *constitutive*.

There is also a justifying act, which, in order of nature, *follows* faith, and this is the sentence of the new covenant, discharging, acquitting, and

and declaring righteous. Thus the covenant of grace is the charter, deed, or instrument, of justification. And this part thereof may be called *declarative*. Not because it *only declares* a man justified: for justification is truly, and according to scripture, defined thereby.

Now so far as justification precedes faith, so far it does precede sanctification, and (I think) no farther. And how far faith is the instrument of, or goes before justification; doubtless so far sanctification goes before justification. For faith belongs to the new creature, and is a branch of sanctification as truly as love, or any other grace. Howbeit, as God first received the atonement at the hand of *Christ*, and then gives us his *Spirit*; and as Christ first acted *towards God* as a *priest* making peace with him, and then *towards us* as a *prophet* and *king* to subdue us to God; so faith, following the same order, first looks to the *priesthood*, then to the *kingly* office of Christ. O the blood of CHRIST for pardon, is that which the trembling guilty soul wants! and then comes in a conviction how sin and *Satan* must be dethroned, and Christ's kingdom set up in the heart. Faith, so soon as wrought, acts towards the blood of Jesus to receive the justifying sentence of God; then it turns inward, and as a principle of sanctification purifies the heart and life. *Rom. iii. 25. Faith in his blood, Acts xv. 9. Faith that purifies the heart.*

Justification then, as it is the application of the righteousness of Christ, in the Spirit's working faith, hath an unbelieving *ungodly* man for its object: as it is an acquittance or declaring righteous, so it has a *believer* for its object. *Rom. iv. 5. God who justifies the ungodly. c. iii. 26. The*

justifier of him who believes in Jesus. But neither of these is adequately and fully justification without the other. Nor is there any interval of time between them. The inquiry, *whether justification or sanctification be first*, is not necessarily concerning time, but the order of nature, and connexion of the things themselves. Nor is it concerning *progressive* sanctification, but *initial*, viz. a *sanctifying work* of the Spirit or regeneration.

While this is strictly kept to, and those justifying acts of God which are *before* faith are allowed, it ought to be no more offensive to say (which Dr. Goodwin maintains) that sanctification precedes justification, than when the apostle sets *calling* first, *whom he called, them he also justified.* Rom. viii. 30. A sanctifying work cannot be *separated*, nay, nor *distinguished* from effectual calling, or the work of faith.

Yet because men are apt to think that *that* which precedes hath some *causal influence* upon that which follows; and because sanctification is mostly understood of a *progressive* work; and lastly, because faith first looks to the *blood* of Christ, and thence fetches virtue to *purify* the heart: it is necessary to speak of justification as preceding sanctification. Our justification hath a *causal influence* into our sanctification; but sanctification hath not a *causal influence* into justification. The application of Christ's righteousness has an influence even into *initial* sanctification; it is in the virtue of the justifying righteousness of Christ now applied, that any soul believes. The justifying, acquitting sentence itself received by faith, has an influence into *progressive* sanctification, tho' I think in order of nature, it follows *calling* or the *work* of faith.

There-

Therefore when men by *sanctification* going first, mean, that it is in part our justifying righteousness, and that justification depends thereon, it is injurious to grace, and I'll not grant it them in that sense: but when it is intended only that personal justification completed follows calling in order of nature, I agree thereto: but God's gift and applying of Christ is before our receiving him, and his revealing Christ's righteousness before our apprehending it, in order of nature*.

Q. 2. *Whether a believer is at once justified from all sins, even from those which are future, or hereafter to be committed?*

Ans. Dr. Ames has very well stated this matter. *Med. Theol.* c. 27. §. 23, 24, 25. "The
 " sins of the justified (saith he) are remitted,
 " not only those that are past, but also, in some
 " sort, those that are to come. *Num.* xxiii. 25.
 " He beholdeth not iniquity in Jacob, nor seeth
 " perverseness in Israel, because justification leaves
 " no place to condemnation, *John* v. 24. He
 " that believeth hath eternal life, and shall not
 " come into condemnation, and certainly and im-
 " mediately entitles to eternal life. Also all that
 " remission which was in Christ prepared for us,
 " justification makes it actually ours; neither
 " can sins past and present be wholly and fully
 " remitted,

Q 3

* As it is written, *All things are of God, who hath reconciled us to himself, by Jesus Christ*, 2 Cor. v. 18. It is God that justifieth, *Rom.* viii. And whom he justifieth, them he also calleth; and whom he calleth, them he also glorifies. The whole work of a sinner's salvation, from grace to glory, is of God: whose preventing, distinguishing, and efficacious grace worketh at it all. So then it is not of him that willeth, nor of him that runneth, but of God, who sheweth mercy.

“ remitted, unless also those which are future be
 “ in some sort remitted. This is nevertheless
 “ the difference, that sins past are remitted by
 “ formal application, but future virtually only:
 “ sins past, in themselves; sins future, in the
 “ subject or person sinning. Nevertheless re-
 “ mission of sins is asked daily by the justified.
 “ (1.) Because the continuation of this grace is
 “ necessary to them. (2.) That the sense and
 “ manifestation of it may be more and more
 “ perceived, as particular sins require. (3.)
 “ That the execution of that sentence, which
 “ was pronounced in justification itself, may be
 “ ripened and promoted.” Whether we say,
 future sins are pardoned *virtually*, or a *pardon* is
laid in with respect to them, or that they are par-
 doned *actually of course* as they are actually com-
 mitted; it comes much to one, and there ought
 to be allowance for men’s different way of ex-
 pression. But,

1. If God charges and imputes future sins,
 which are present to him, when he justifies a
 sinner from past sins, then the believer is not
 perfectly justified in his sight. This I can by no
 means grant. It makes justification imperfect
 and gradual. But when they are present to the
 eye of his *omniscience*, they stand not before the
 eye of his vindictive *justice*, nor ever shall. *Bles-*
sed is he whose transgression is forgiven, whose sin
is covered. Blessed is the man to whom the Lord im-
puteth not iniquity, Psal. xxxii. 1, 2. Here is
 transgression, sin, and iniquity; these are found
 with believers while in the body. He does not
 say, *Blessed is the man that transgresseth not*; for
 who should then have the blessing? But, *whose*
transgression is forgiven. And whose sin is covered.

Is it a blessedness that a man's sins are covered from other men's eyes, or from the eyes of other creatures? Not at all. From whose eyes then will you say? From GOD's eye, I boldly say, or else there is no *blessedness* in it. And let him that cavils tell me, whose eye he takes it to be. When the righteousness of Christ therefore covers their sins past and present, is not the same sufficient to cover those which are future? Do they lie open to the eye of God's vindictive justice? Then it is but an *imperfect* blessedness.—Again, when God *imputeth not iniquity*, he imputes *no* iniquity. If this is not *perfectly* so, there is no *perfect* blessedness, which yet the *Psalmist* so glories in. Our future sins are present to God, and does he impute them? No, if we believe in Jesus, we are not justified before him by halves.

2. If when such sins be actually committed, they then lie charged, or not pardoned, for some time, *viz.* till faith and repentance are renewed; then is there an intercession or interruption of justification. This also may not be granted; yet this some contend for. It doth not suffice to say, that all *former* sins are pardoned: for *one* sin charged makes a breach upon a man's justification, and doth as really condemn to hell as many. Justification is not *complete*, but imperfect; is not *continued*, but interrupted, if *one* sin stands charged. Against this charge of sin I argue,

(1.) *A believer is not under the law, Rom. vi. 14. Gal. v. 18.* I would only ask, whether one that is in CHRIST, is under the law in its rigour, as a law of works? Again, by what law is sin imputed to a believer? *There's no medium between*

between sin being imputed, and being justified from it. I say, though a believer sin, he is not under the law, in the interval between the commission of sin, and the exercise of faith and repentance. If he is under the law, he is under the *condemnation* thereof for that sin. But he who once believes in truth, never more comes into condemnation, *John* v. 24. Otherwise the case of believers is the same as that of unbelievers; unjustified and unpardoned as to *that* sin; and there may be a complication of sins, of many dreadful sins, before grace prevails again, as in *David's* case. Nay, when he sins daily, he will be every day unpardoned, as to such sins, for a time; and I see no reason why lesser sins should not require faith and repentance for pardon as well as greater: but alas! our daily sins are not always of the smallest size. Farther, a believer cannot be sure he is altogether pardoned and justified, if he doubt of the truth of his repentance as to this particular sin.

(2.) *A believer is under the covenant of grace.* Though he sin, he does not fall out of covenant. It is impossible then, that sin should be imputed, or not pardoned, for the least moment of time, when that covenant is or includes a justifying sentence as to all sins. *Their sins, and their iniquities* (saith God), *I will remember no more*, *Heb.* viii. 12. meaning all, to their lives end.—O this is the privilege of the believer, he is not under the law, but under grace! There is therefore now NO condemnation to them that are in Christ Jesus. *Rom.* viii. 1.

Object. But if future sin be pardoned, or in effect so, that whenever it is committed, it is actually remitted,

remitted, then may we take liberty to sin, and live at any rate.

Answ. It follows no more than, (1.) If we are *elect*^d, we shall be *saved*, and need not care how we live. It is a good answer, we know not our election, but by being called and found in the way of holiness *. Nor do we know the forgiveness of our sins, without the exercise of faith and repentance. (2.) If we are sure of the *continuance* of God's love, and of *perseverance* to the end, then we may be careless and live in sins. Thus carnal unrenewed reason will argue; but they who believe the love of God, the continuation thereof, and the security of his well-ordered covenant, do know these to be the truths of God, and the greatest engagements unto love and obedience. (3.) If we are sure provision is made in the covenant of grace for the remission of sins, and that they shall surely be forgiven to them who once believe in truth; there's altogether as much in *this* to give a liberty to sin, as to say they are *already* forgiven. Especially when it is granted,

1. That when believers fall into sin, it is not forgiven to the *conscience*, that they should have *joy and peace*, till the exercise of *faith and repentance*. They will not be able comfortably to conclude it. As for those who talk, they need not be troubled, nor concerned, nor repent, and yet may conclude they are pardoned; they will find
this

* *Wherefore the rather, brethren, give diligence to make your calling and election sure: βεβαιαν, firmam, stabilem; —de quo fiducia concipitur, de quo nobis aliquid certo persuademus, Hed. Lex. For if ye do these things ye shall never fall, 2 Pet. i. 10. See text and con-text.*

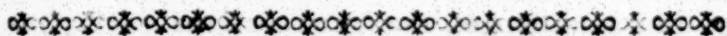
this a sad and pernicious mistake, if they persist therein.

2. That God *corrects and chastises his people for their sins*, Psal. xxxix. 11. and lxxxix. 30, 31, 32, 33. As to that correction which God will visit his people with, their sins are not forgiven before, nor so soon as committed, nor, it may be, as repented of. But this being a dispensation of *love* in the *new* covenant from a *Father's* hand, and working for *good* through the purchase of Christ, there's no reason to say on this account, that their sins are unpardoned as to the *law* and *justice* of God, which have no *charge* against them *. It is very much with respect to this dispensation of *chastisement* that we pray, *forgive us our debts*; and that our Father will *not forgive us, unless we forgive others*. Also those, whose hearts are not disposed by the grace of the gospel to love and forgiveness, will be found at last to have had no part in God's forgiving grace.

I have somewhat diverted from what I was upon; with a hint of which I conclude this *section*. There is a *real justification* upon believing, which was not before. There is a pardoning justifying *act* of God, with respect to which every unbeliever is unjustified, and that even in God's sight; as Christ was not justified in God's sight, whilst *under the curse* for us. Now they, who would oppose this, must shew, either that there are no such acts of God, as implanting into Christ, giving the soul possession of him, translating from under the law, and bringing a soul under the grace of the new covenant, and declaring him righteous in the righteousness of Christ

* Compare Rom. viii. 28, with 33, 34.

Christ applied; or else, that these acts are not justification. Otherwise it will hold, that there is a justification by faith before God, and not only in the conscience, nor merely a manifestation of what was before. Less than this cannot be intended by those expressions; *I will make a covenant with them: I will forgive: righteousness shall be imputed: many SHALL be made righteous: by him all that believe are justified: and, I will not remember thy sins any more.* Sure it is good and safe to keep to scripture-language, and we ought to be very wary of any thing that is injurious thereto.



SECTION II.

Of the Offer of CHRIST to Sinners; of the Invitation of Sinners to Christ; of Exhortations to Sinners in the Gospel.

CHAP. I.

Of Offers of CHRIST.

WHILE the foregoing work in this second part was upon my hand, Mr. *Hussey*, pastor of the church of Christ in *Cambridge*, put forth his book against Mr. *Hunt*, intituled, *The Glory of Christ unveiled*; wherein he opposeth the offering of Christ to sinners in the gospel, and by consequence, all invitations of sinners to Christ

Christ, and exhortations to believe, &c. This being a practical point, and excluding one branch of ministerial work, I thought it necessary to appear in defence of what I take to be the truth herein; and either to hold forth or receive light from the word of God hereabout. With due deference therefore to the ability and learning of this brother, my senior both in the ministry, and in years,

I begin with the point of *offers*: my method shall be (under the divine assistance) to *explain* what I intend; to *defend* what I shall have so explained; and to *answer objections*. Under this last head I shall principally have respect to this author.

The ministers of the congregational persuasion (which both Mr. *Huffey* and I profess) in and about *London*, in their *declaration against Antinomian errors*, printed 1699. p. 41. lay it down as an error in them that hold it, tho' falsely charged on themselves; viz. 'That ministers of the gospel ought not to propound the OFFERS of salvation unto all those to whom God calls them to preach, seriously inviting them to improve the means of grace, that they may be saved; and assuring them, in the way of their ministerial duty, of the salvation of all such as believe in Christ: because they want ability to close with the offer, and all shall not be saved;' This declaration Mr. *Huffey*, p. 648. is exceedingly offended with. I wish he had shewn more of a Christian temper, and had treated those he opposed (at least) as brethren. For what more hurt in *them* unitedly to state and explain their judgment (without imposing on any man's conscience) and this against false charges, than for *him* to do
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the like, with a very great air of assurance and opposition; not to say, authority? in the same page, he gives this challenge, *let me see what congregational minister in the kingdom, strictly and holily such*—will stand by this *Arminian* position; viz. *That ministers of the gospel ought to propound the offers of salvation unto all those to whom God calls them to preach, &c.* I'll not challenge to myself the qualification he calls for: for *behold I am vile, wherefore I abhor myself, and repent in dust and ashes*: but according to the grace given me of Christ, I shall endeavour to defend this, which I don't take to be an *Arminian* position.

I. To explain this matter therefore, I would shew, (1.) What is not. (2.) What is intended by offering Christ to sinners.

(1.) For the *negative*.

1. That the heart of the *offerer*, viz. God and Christ is equally affected towards the many to whom the offer is made: this is not intended.—Amongst men, when something is equally offered unto many, it seems to intimate that the heart of the offerer stands equally affected towards all to whom the offer is made. But here it is for the *elect's* sake, that the indefinite offer is made.—God's heart is towards *them* in a way of special love.

2. That the *offer* is properly conditional, and the *thing offered* not absolutely a gift, is not intended neither. In earthly things, where something is offered to many, but some act to be done is to determine the possession or enjoyment to one of those many, the offer is *conditional*, and the thing offered *not a free gift*. Our acceptance (which is all that God calls for) is not the condition determining the enjoyment to one, rather
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than to another; but his *will* determines it, whose grace, power, and free gift, enables some to accept. And tho' this required acceptance has the true suspending nature of a condition to the non-elect; yet it shall not be a suspension as to the elect; for God comes and gives the gift of Christ, and gives the accepting heart, even the gift of faith; and his gift is before our receiving act, and is the cause of it.

3. That the *persons* to whom the offer is made have power of themselves to accept, and that it is of their own will that they do so; is not the meaning of offering Christ neither. An offer of any thing made among men, ordinarily supposeth this. If these things which I have denied were intended by offers of Christ, the first would bring in *universal grace*; the second a *covenant of works*; and the third would introduce *free-will*. And what needs an *Arminian* desire more?

4. The essence of the gospel *doth not lie* in an offer of Christ, I only say it *includes* an offer; but the essence thereof is free promise, free grace and free gift. God does not stand, wilt thou? wilt thou? and there leave it, by an offer to the creature's will. But positively gives Christ, and works the will by his spirit. Men may carry this offering doctrine too far: as, if they insist *altogether* upon the offer; or intimate that the offer *prevails* with souls (whereas it is the gift of God, and the work of the holy Spirit doth that), or, neglect the *peremptory* terms of the covenant, *I will, and ye shall*. When there is therefore an offer only to others wills, and they are left to that; there is more than an offer as to the *elect*; but when there is *more*, it does not follow, that there is not *this*; nor yet, that the Spirit of God doth not work by *this*.

(2.) For

(2.) For the *positive*. What is this gospel offer of Christ to souls? I am to define it, as it is common to the elect with others, where the gospel comes.

Answ. *It is the proposing and setting forth of Jesus Christ for acceptance.* He that denies the gospel to contain an offer of Christ, shall be forced to deny this. But will any minister of Christ deny it? again, he that owns this, shall be forced to own the preaching of the gospel to be an offering of Christ. What tho' none of those things denied before are necessarily supposed, nor are at all included herein? the gospel may hold forth an offer of Christ notwithstanding, and doth so, according to this account of it, *a proposing of Christ for acceptance.* Here is, (1.) a declaration concerning Christ in his person, office, and performances. (2.) A publishing of God's revealed will to be, that men should believe on him, or accept of him. (3.) That they may freely so do. (4.) That they who do so shall be saved by him. Here is the offer of salvation. This is what I mean, and this is all I defend in this matter,

II. I am to *defend and prove* this point thus explained. But need I to do it, when it is self-evident, and when it has been the current language of the greatest *anti-Arminians*? it seems it is not amiss.

Therefore, that the preaching of Christ in the gospel has the nature of an offer, and is truly such, appears from the following particulars.

1. In the gospel God *sets forth and proposeth Jesus Christ for acceptance.* This I would prove, and let my opponent choose, whether he will deny *this to be so*, or deny this to be an offer. We have the witness of all the three in Heaven, thus

and thus hath Christ done, obeyed and suffered, &c. 1 *John* v. 6, 7. It is the Father's revealed will and command, that men should accept of his son, and believe on him, 1 *John* iii. 23. *This is MY SON, hear him*, *Matth.* xvii. 5. Again, *behold me, behold me* (saith Christ), *Isa.* lxxv. 1. *stretching out his hand all the Day long*. And as the Holy Ghost saith, *to-day if ye will hear his voice. A Saviour, a Saviour*, is the loud proclamation of the gospel. Christ is *set forth* * by God the Father in the gospel, as a propitiatory sacrifice to be believed in; which may be the meaning of *Rom.* iii. 25. as well as that he was fore-ordained (according to the margin). He was *set forth* (as an object of faith) *evidently as crucified, among the Galatians*, *Gal.* iii. 1. whether they savingly believed or no. Besides, what is *preaching* Christ to a people, or a soul in particular, where the minister knows nothing of their election? is not this a holding forth Christ for acceptance, and a *setting hope* before them? *Heb.* vi. *Acts* iii. 20. *q. d.* He shall send Christ to be your Judge, of whom you once had a tender in the gospel. Again, *Mark* xvi. 15. *Preach the gospel to every creature*. What good news is this, if there is nothing of an offer, or invitation, if Christ is not proposed to be accepted? and this is not to the elect only but to others. Compare *Colos.* i. 25, and 28. Hence they are said to be *evangelized*, where the gospel comes, *Acts* viii. 40. *ἐκγγηλιζέω*.

2. In the gospel *Christ is lifted up*, as *Moses* lifted up the brazen serpent upon the pole, *John* iii. 14. It is true, the *lifting up* here, primarily respects

* *προσέβαλο*, proposuit.

respects his crucifixion (*John* viii. 28.); yet it includes the *preaching* Christ crucified, which is a setting him forth (as it were) to the view of sinners. For it is, that *whosoever believeth in him should not perish, but have everlasting life*, v. 15. 16. Besides *doctrinals*, and distinguishing truths, we have this blessed *encouragement* to propose unto men. How did *Peter* wind up his *doctrinals* to *Cornelius*, his neighbours and kindred, *Acts* x. 37—43? even thus,—*Whosoever believeth on him, shall receive remission of sins*. This, saith he, is testified to by all the prophets. So *Paul* issues his sermon, *Acts* xiii. 38, 39.—*Be it known unto you—that through this man is PREACHED [unto you] the forgiveness of sins. And by him all that believe are justified, &c.* What did *Paul* mean unto you is *preached forgiveness*? did he mean, *you are forgiven*; or that forgiveness was held forth and offered to them? did not God offer healing to the stung *Israelites* by the brazen serpent? so, *whosoever believes on Christ shall not perish*. How are souls to take it who know not whether they are elect or otherwise, but as a tender of Christ and salvation with him, on no other terms than the receiving all freely? this believing also is an immediate duty, unless any will say, that unbelief is not an immediate sin.

3. An invitation to a feast (suppose a marriage-dinner or supper) is an offer of a participation of the provision there made. In the gospel is such an invitation, *Matt.* xxii. 2—10. Who will come to this marriage-feast? who will feed upon Christ?

4. The gospel proposeth the heavenly *Canaan* to souls in such sort as the earthly *Canaan* was proposed to the people of *Israel*. I speak not

strictly of the terms, but of the nature of the proposal. See *Heb.* iii. 12, 13, 18, 19. Compare c. iv. 1, 2, 3, 6. Here is a *promise left us*, viz. upon record, set before us in the gospel, that *all who believe shall be saved*. Unto us was the gospel preached. We have been evangelized as well as they; viz. by this proposal of the heavenly Canaan, as they were by the earthly. So v. 6. *They to whom it was first preached*, or as in the margin, *to whom the gospel was first preached*, viz. The same gospel in type, with ours in the antitype.

Now see *Deut.* i. 8. *Behold I have set the land before you; go in and possess it*. This was while they were yet in the wilderness, v. 19. Again, v. 21. *Behold the Lord thy God hath set the land before thee*, &c. It was to be enjoyed and possessed in the way of faith and obedience, though not for them. Unbelief came and cut them short. So it doth many that have the gospel preached to them; of which the apostle warns the *Hebrews*. In *Mat.* xix. 21. *Go sell that thou hast—and thou shalt have treasure in Heaven*. What hurt to say, that Christ offered him another treasure, better than his earthly? and is not the same thing done in the gospel daily? but when Heaven is set before men, and all the glory and happiness of the world to come, it is not, say they, worth fighting, striving, running for; nor worth denying all for. Thus it draws out a discovery of the prodigious folly and wickedness of the heart.

5. The gospel must be first preached, and Christ be first proposed and set forth unto the *Jews*. Thus was the apostle's commission, *Luke* xxiv. 47. Thus it was meet it should be, *Acts* xiii. 46. Also *Chap.* iii. 25. *Unto them first God sent his Son Jesus; viz. in the preaching of the*
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the gospel. Was not this *for acceptance?* and (to speak as men) to know (*Deut. viii. 2.*) whether they would accept it or no? was here no *tender* of Christ, no *offer* of grace and salvation? this gospel, when slighted by them, was brought to the *Gentiles*, *Acts xiii. 46. c. xxviii. 28.* So that if it were an offer to *them*, it is so to *us*.

6. Where the issue is, either choosing or refusing a proposed advantage or benefit, there was an offer. Some choose Christ. So *Mary* (*Luke x. 42.*) some refuse him, *Luke xix. 27.* So the *Jews* did; and are accountable for so doing. When the gospel is preached, God will have it told to men, who his Son is, what he has done, and what benefits he brings: and now, saith he, *soul*, is he worth thy acceptance? see, what thou wilt say. He is *worthy of all acceptation*: dost thou think him so? they all practically return some answer. Some being left to themselves, refuse him: others divinely *taught of the Father*, choose him. And Christ acknowledges *this* in them, altho' it is of himself. *Mary hath chosen*, &c. *Theirs* is an after choice, for *his* goes first, (*Joh. xv. 16.*) yet a *choice* it is; or (if you had rather) a *consent*, embracing this tendered and freely given Jesus. *

7. The free tender of Christ is the soul's warrant for receiving him. Otherwise we may ask, *Quo Warranto?* what warrant have they? it will be said, the free gift; is not that warrant enough? I answer, but no man knows this, that *Christ is given to me*, but by the witness of the Spirit in the
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* And in this sense is that passage to be understood, *Work out your own salvation with fear and trembling: for it is God which worketh in you both to will and to do of his good pleasure*, *Phil. ii. 12, 13.*

the heart. Now there must be a warrant in the word, as well as in the heart. As in the matter of obedience. It is not the internal working of the Spirit, that gives our actions the formal nature of duty or obedience; tho' they cannot be otherwise, if he guides and enables thereto; but their respect unto the external rule in the word. Again, I demand, whether this proposition, *Who-soever believes on him shall not perish*, &c. be not a sufficient warrant to me, and to another, for believing in Christ? I confess I took it to be so, in believing (I hope) on the Son of God. And if it be so (as most assuredly it is), I ask again, whether it is not therefore so, because this [*who-soever*] is an offer unto me, that is, that there is not only leave given, but a command that I believe, and a promise that so doing I shall have eternal life. Or let any man shew me another reason, why here is such a warrant contained: or, how any thing can be so without such a [*who-so-ever*] or indefinite tender? the command of believing, where it is not to the elect only, comes to the same thing.

III. I am to answer *objections* against all offering of Christ in the gospel. I shall gather up those of Mr. *Hussey*, as near as I can, under the following heads.

1. *This notion of offers is not fitted to a firm belief of election—because here, it is grace given, under the positive work of God the Spirit, must come in where the gospel is preached to the elect of God, not grace offered. Mr. Hussey against Hunt, p. 545.*

Ans. It offers no prejudice at all to the doctrine of election. Nor is the offer of Christ any more contrary hereto, than the *preaching* of Christ

to sinners. For what is the preaching of Christ to a non-elect sinner? Is it not some sort of *encouraging the poor sinner to believe?* a phrase used in another case, by this author, p. 508. If he mean any besides an elect sinner, what sort of encouragement is it, where Christ and salvation are not at all offered? but the truth is, this objection runs against the *preaching* of Christ, save to the elect only. Grace *given* to the elect, is first grace *tendered* by the gospel to them, with others. Grace as given, actually conferred by the Spirit, is to the elect only. And if this only is to be preached, I must turn the *whosoever believes shall be saved*, into this form, *the elect shall believe and be saved*. This is true; but what is this to that encouragement which the gospel holds forth to sinners without distinguishing elect from non-elect? if any thing more therefore is to be preached than the positive gift of Christ to the elect, it is an offer, or general encouragement to believe, repent, and be saved. This I am sure is the scripture-way. Upon what ground therefore Mr. Hufsey shall defend the preaching of Christ indefinitely, I will defend, *that in the gospel is an offer of Christ*, in the sense explained, consistently with the doctrine of election.

2. *This doctrine of the offers of grace is no way fitted to any firm belief of the doctrine of a non-election of persons; yea, utterly repugnant to it. Can they do more than the elect to take offers of grace?* p. 545, 546. *Answ.* If he preaches Christ to any other but the elect, seeing there is no absolute promise or gift to the non-elect, it can be no other than in effect an offer of salvation, upon and through believing. A minister cannot address himself to a particular person or persons, who are yet in unbelief,

belief, either as elect or non-elect. What then, must he not preach Christ to them? Not entering into this secret we may safely preach as *Paul* to the jailer, *Believe on the Lord Jesus and thou shalt be saved.* We have nothing to do to discern or distinguish vessels of wrath, or vessels of mercy in preaching Christ to men. We have no hope nor aim to save the non-elect; but use all means of God's appointing, that *the elect may obtain the salvation which is in Christ Jesus*, viz. already prepared: amongst which I reckon the preaching, proposing and tendering of Christ freely. For their sakes is this designed, and carried on; but who knows them, till they are enabled by grace to accept Christ freely offered to them? when I offer Christ to all within the sound; "here is Christ, souls, a sweet Saviour. Whosoever thirsteth, come and drink." I firmly believe election, and keep it in my eye, knowing that as many as are ordained to eternal life, and no more, shall close with this tendered Jesus, not as merely an offer, but as the gift of God. I stedfastly believe particular grace, and that lodged in the Holy Ghost's hand to bestow on none but the elect: nor is the tendering of Christ any contradiction hereto, any more than a preaching of Christ to all, seeing that is a holding him forth for acceptance.

3. Offers seem to be prejudicial to the positive work of the Spirit, and the absolute gift of God therein. *Ans.* Not at all; for some are left to their own choice, and these are sure to refuse Christ; others are determined by divine grace, and enabled by divine power in a day of power to choose him. It is not a bare offer to the elect, and left there. For what hinders, why the same thing that is proposed to many, may not be given to some? while

while the offer warrants their reception, and the gift enables them thereto.

4. *This doctrine of offers seems to exalt the creature's power, by laying all shamefully upon ministerial offers of grace, and terms of grace, which are but the congregations human endeavours, to accept of the offers of grace.* *Answ.* Tho' we preach Christ as preaching is the means of faith, yet there is no necessity that we lay all thereon. And when the preaching of Christ is for the obedience of faith, human endeavours need not be exalted out of their due place. But I may touch that point again under another head. In the mean time, I take what is quoted from Dr. Goodwin in the fore-mentioned declaration, p. 42—46. to be according to the mind of Christ, and shall do so, till I see it solidly disproved. It is all of grace and of God, who worketh in us; yet there is a *labouring* which is warrantable and commanded. See *John* vi. 27. *2 Cor* v. 9. *Heb.* iv. 11.

On the other hand; if no power naturally for receiving is supposed, then an offer is but to mock one; it only lays the thing before me under invincible impediments of reaching it, as holding out my hand with money to a poor prisoner that looks thro' a grate and begs, but can't come near me, but if I go up to him, and give it him, he hath it presently. *Answ.* The comparison is lame, for the poor man in prison is willing to receive the offer but cannot. But the poor sinner cannot because he is unwilling. Here the tender is made unto the will, but it is not so in the *simile* brought. And the truth is, it is but an *Arminian* objection, endeavouring to fasten an absurdity upon the offering of Christ where men cannot receive him. But the question in the tender is, soul, wilt thou receive Christ?
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this shall answer God's end of proving and discovering what is in man, what a rebel he is, and rendering gospel rejectors inexcusable. *

5. Another offence that seems to be taken is, *that such a general offer supposes terms of grace, or some condition whereon the offer must be made.*

Answ. This is in part already answered. And (1.) I grant that Christ it to be *proposed* in that (as it were) conditional form. Christ is thine if thou wilt have him, or take him to be thine. His righteousness is thine, if thou dost believe. Again, if thou dost believe on Christ, submit to his

* Thus our blessed Lord tells the people of his own times, *Ye will not (or desire, ye are not willing, ye don't chuse to) come unto me, that ye might have life:* immediately after having assured them that it was in his power to bestow upon them eternal life, *John v.* And we read of some who are said to have rejected the counsel of God against themselves, by turning a deaf ear to the glad tidings of salvation set before them, and preached to them in the gospel of his grace.

There was a man, who came to our Saviour with a withered hand, of which he had lost the use: yet Christ said unto him, *Stretch forth thine hand;* and he stretched it forth, and it was healed. Will any one therefore suppose that Christ did not heal this man? and not rather, that the man, in faith and obedience to the command of Christ, attempted to stretch forth his hand, and in the attempt received that power which was necessary to effect it?

Thus God's command to us to renew ourselves, to repent and turn to him, implies no more an ability in the creature to do it, than Christ's voice to *Lazarus, Arise, come forth,* implied a power in *Lazarus* to raise himself; or his speech to the palsy-cripple, *Arise, take up thy bed,* implied a power in himself to do it. The divine commands are not the measures of our strength, but the rule of our duty; and do not teach us what we *are*, or what we can *do*, but what we *should* do, and what we *ought* to be.

his mercy, and repent of thy sins, thou shalt be saved. On the other hand, he that believeth not shall be damned. [*If*] in *grammar* is a conditional particle. And no man ought to be offended at this way of proposing Christ and salvation. It runs thro' the whole scripture. (2.) There is however no condition of *receiving* Christ: as to say, on such conditions I may receive him. But he is to be taken freely, as he is freely given. Christ is a saviour, and I am a sinner, and therefore qualified for him in that office. I see and feel myself a sinner, and therefore come at God's command, and take him as my Saviour. *Submission* to his righteousness, government, and divine teachings, are ingrediential in this receiving Christ, and not *terms* thereof. *Obedience* is consequent thereupon. (3.) This, *take and have*, is no condition, no legal or federal condition. No man accounts it so, in any matter. It is really no condition, to have a thing for the taking.— See then the condition, even to have Christ *freely*, to *take* him as a *gift*. Thus it is a *free offer*. Yet (4.) because of the aversation of man's will from this taking of Christ in his whole salvation as a gift, and of his righteousness as a gift of grace; hence it comes to pass, that there is a suspension of the benefit as to those who receive not Christ. I say, not because that receiving is to them who do receive, a condition of their enjoying Christ properly speaking; but from the *nature of the thing*; non-receiving has a suspending nature; because no man who obstinately refuses Christ, has him; and *that*, all men left to themselves will do. A great man offers himself, and with himself his all, freely and absolutely in marriage to a poor woman; she utterly refuses it:

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he offers himself to another no otherwise qualified: she thankfully accepts it. Here's no condition, but all is free. The offer was free to the refuser: yet there was a suspension from the nature of the thing: there must be a consent. The match was free to her that closed with it. (5.) This *as it were* conditional proposal of Christ, and of salvation by Christ, is not the form or essence of the covenant of grace. The covenant is not made with all to whom Christ is preached. No such matter. The covenant itself runs in promises, and in absolute terms. But because ministers know not the elect from others: and because men know not themselves to be so, but by believing; and because God would hold forth encouragement to sinners under the gospel; tho' they don't know themselves to be elect; he would have it thus proposed, *If thou believest*, and *whosoever believes*, &c. In the mean time, he comes and works it in his elect, which shews it is not a proper condition, which ought to be performed by him of whom it is required.

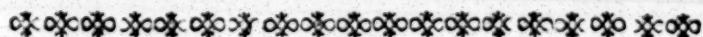
As to the synod of *Dort*, whom Mr. *Huffey*, p. 648. mentions, I don't find that they were any thing against, but expressly for, the offering of Christ in the gospel to sinners. He should have quoted the place or places he had respect unto. I shall not stand to transcribe from them, finding I am like to go beyond my intended bounds: but shall refer Mr. *Huffey*, and who else is pleased to inquire, to some passages which clearly shew the mind of that famous assembly*, in this matter.

Having

* *Vid. Acta Synod. Dordrech, 4to. Havæviæ 1620. pag. 352. Art. 5. and 645. Thes. 1. Pars II. pag. 156. §. 3. and p. 173. on the article of universal redemption.*

Having reconciled this doctrine with that of particular *election*, it is with the same labour done as to particular *redemption*. I therefore dismiss this point.

Only would hint, I contend not, that Ministers must needs use such a form of words, *I offer you Christ and salvation*: but the preaching of Christ, *in the nature of the thing itself*, is such an offer. Nor is the gospel *merely* an offer. The essence thereof is a *declaration* concerning and a *promise* of Christ, and life by him. I only say, it *includes* an offer in it; or that its *indefinite* proposal unto men is such. Another's dislike or disuse of the word, forasmuch as it is not *syllabically* in the scriptures, shall be no offence to me, provided he lays before souls the indefinite encouragement of the gospel, as well as preaches the positive and absolute grace of God and Christ to the elect. Nor ought my using of it to offend him, when it is no more than his *preaching* or *proposing* Christ, which (I hope) will be allowed.



CHAP. II.

Of the invitation of souls to Christ.

AND must it be proved that this is in the gospel, and a part of the work of the ministers thereof? *you insist much* (says Mr. *Hussey*, p. 140.) *in the applicatory part of preaching, upon coming to Christ, &c.* and then adds, that they *lay not open the springs of that motion*. Answer. If some miscarry in the managing, is the thing therefore to

be rejected? I have learned from 2 *Cor.* v. 18, 19, 20. that there are two parts of a minister's work.

(1.) *A declaration* of what God and Christ have done in reconciliation made by Christ, v. 18, 19.

(2.) *An invitation* to accept it, made with the greatest earnestness, v. 20. It was the ministry committed to them *before* they preached to these *Corinthians*, and which had been their work in preaching to them, whereof he puts them in mind. And now (saith he)—*As tho' God did beseech you by us, we pray (viz. men, v. 11. We persuade men) in Christ's stead, as, for instance, while we speak to you, be ye reconciled to God: thus we preach to sinners.* Another part of the application is to believers, c. vi. 1. *that ye receive not the grace of God in vain.* This offers no violence to the doctrines of grace, for God himself works with his servants herein.

Nor can I think but that text, *Mat.* xi. 28. *Come unto me all ye that labour, and are heavy laden, and I will give you rest,* is an invitation to a spiritual coming by a saving faith. Mr. *Huffey*, p. 139, and 446, 447. thinks it respects outward attendance on the means. But saith Christ, v. 27. *I am the Messiah, the son of the Father, known of him, and by whom alone he is known; and therefore as such, come unto me.* He speaks to the multitudes, v. 7. *whose legs had brought them to him.* And why should this [*come*] have a particular meaning here from all the *comes* in the new testament, that are at all parallel? coming is believing. I own the *labouring* here is under the bondage of the law, as a burdensome worship; I add also, a labouring for life by the works of it, in vain, *Isa.* lv. 2. Nor do I think that labouring under a sense of sin is excluded.—

But

But Christ proposeth himself as a *soul*-Saviour for *soul*-rest; and therein lay his work and employment. It is therefore a suitable coming that is intended. Bodily rest from *Mosaic* burdens is but *additional*. Besides, the experience of many souls under their troubles and conflicts, finding it a sweet invitation to a spiritual coming to Christ, bears testimony to this interpretation: and doubtless it *stands upon record* for usefulness, as well it might be so, when it was spoken by our Lord Jesus.

Again, *John* vii. 37—*Jesus stood and cried, saying, if any man thirst, let him come to me and drink.* If any thirst for happiness, tho' seeking it in mistaken objects, where it is not to be had, let him come from them to *me*, and drink to satisfaction. Here it is evident, as my brother *Hussey* saith, *they are not forbid to come in their sins: but [invited] to come as they are, thirsty, tho' never so defiled.* This text, and that in *Isa.* lv. 1. (compare also v. 2) invite **SINNERS** to come to Christ in their *filthinesses*, and *withal* in the spots and sins their discerning faith hath discovered to be in their old Adam's nature. I think therefore this brother does not mean to deny that there are invitations in the scripture, nor to expose **ALL** ministerial invitations as an *impesing on the captive soul the task of coming*, p. 139. For if Christ by himself, as in this text, and in his word, invites souls; why may not those who *negociate an embassy* for him, do the like? *2 Cor.* v. 20. *Πρεσβευ-
ομεν.*

Lastly, *Rev.* xxii. 17. *And the Spirit and the Bride say, come. And let him that heareth say, come. And let him that is athirst, come: and whosoever will, let him come and take the water of life freely.*

See Mr. *Huffey*, p. 662. Be it so that the *water of life* here doth ultimately intend, and reach unto, the new *Jerusalem* glory not yet revealed; this I oppose not myself unto; yet this hindreth not, that the invitation respects all ages. As I have a considerable time taken it, and still do, that the invitation to the marriage supper, *Mat.* xxii. is language adapted to that glorious state of things, even the *marriage-supper of the Lamb, when his wife hath made herself ready*, (*Rev.* xix. 7.); yet this was an invitation of the *Jews* in their day, and of others under the gospel in their respective ages: so I understand this text in the *Revelation*; yet so that *drinking* of the water of life respects those prelibations and fore-tastes that believers have here, as well as the full and large draught at last. Nor is it a visional representation of some scene to be opened at last. The whole book is here drawing to a close, and he speaks *de presenti* as to all contained therein, v. 16. *I Jesus have sent mine angel,—I AM the root and offspring of David, &c. And the Spirit and Bride SAY, &c.* With respect to this glorious conclusion of things, the Spirit in the word, and by his power, in the heart, and the Bride also, say come. ‘*O come, taste and see, &c. Whosoever will*, and a will he must have, and that will must be *given* him, or he will not come; let him come, who feels any movings, desires, or inclinations, to the glory of the Bridegroom and Bride; here it is free, let him take it freely.’ There is no pre-occupating or taking up time *future* as visionally *present*, for ought I see, in this text. Thus I have not wholly pulled down Mr. *Huffey*’s exposition, and yet have established that which he would overthrow.

Gospel-

It under the gospel of Christ, whereby the Spirit of God works for bringing souls to Christ.

I. Touching the exhorting of sinners yet in unbelief to faith, &c. *‘There are many others (saith Mr. Hussy) in great zeal (it is pity it should be separated from knowledge) who press unrenewed sinners to come to Christ, c. 7. §. 3. I know not what emphasis may be in the word [press] in this sentence. And I grant the pressing may be carried too far; as in such expressions, O that I could persuade you to believe! O what a wonder it is souls don’t flock in to Christ! O couldst thou look in at Hell gates! &c. with innumerable the like, which men do or may be able to use. As if moral suasion could prevail, or such arguments were at all adapted to carry the day. Exhortations need not be carried to this degree of pressing. We ought also to inculcate, that it is God must persuade Japhet to dwell in the tents of Shem. Again, we ought to consider whether the matter that we are upon will bear an exhortation to unbelievers; and not blindly run into the form of an exhortation to sinners, as distinguished from saints; and so perhaps exhort them to make their peace with God, in prejudice of the Redeemer’s work; or to be born again, in prejudice of the Holy Ghost’s work. We may as well say, a word to sinners, and so waving the form, speak the Holy Ghost’s words, and not our own. I say, we may not exhort men to take any part of Christ’s work, or the Holy Ghost’s work, into their hands. For this is a robbing God to enrich the creature, who ought to be abased, that the Lord alone may be exalted, Isa. ii. 11.*

Howbeit,

Howbeit, I think, that *sinners, as such, are to be exhorted to believe in Christ, and to repent of sin.* And thus to exhort I think to be my duty.

1. *Because this is scriptural, and according to the practice of John baptist, upon the dawn of the gospel and of Christ himself, and his Apostles.* This was *John's doctrine, repent ye, for the kingdom of heaven is at hand, Mat. iii. 2.* The Saviour is come; here is a very great gospel-encouragement to repentance. Doubtless they were not all believers, but rather unbelievers, to whom he preached this. We have Christ also himself preaching the same words, *Mat. iv. 17.* Again, the kingdom of God is at hand; *repent ye and believe the gospel, Mark i. 15.* which is called his *preaching the gospel of the kingdom of God, v. 14.* Come we to the apostles of our Lord. I insist not on *Peter's exhortation, Acts ii. 38.* Nor on *Paul's to the jailor, c. xvi. 31.* because perhaps it will be said, they were clearly under a work of God already. But no such thing appears in that other of *Peter, Acts iii. 19. Repent ye therefore, and be converted, that your sins may be blotted out, &c.* See also *c. xvii. 30. God now commandeth all men every-where to repent.* Yea, in this lay a great part of *Paul's work, to testify both to the Jews, and also to the Gentiles, repentance towards God, and faith towards our Lord Jesus, c. 20, 21.* To those undoubtedly who had not yet repented nor believed. These things, I confess, must be kept upon the *doctrinal* foundation of the person, office, performances, and love of Christ, according to the apostolical example also.

2. If inability to perform without the Spirit's operation were a ground of not exhorting men to spiritual duty; it lies as much against exhortations

tions to believers, as to unbelievers: because they can no more *spiritually* perform any duty without the actual concurrence of the Spirit, than the unbeliever can, without the Spirit working habitual grace. ‘Actual grace (saith Dr. *Twiss*, *Vind. Grat. Lib. 2. Part 1. Dig. 2. c. 3. p. 356.*) ‘actually concurring to every good act, is necessarily required as light is to seeing. And that ‘opinion concerning actual grace necessarily required, as concurring to every good act, doth obtain at this day, almost amongst all the learned.’ I wish it were still so; but it is far otherwise since his day. Yet, tho’ this is true, the epistles are full of warnings, admonitions, exhortations, and motives, to professors, and visible believers, who, according to man’s judgment, were in the way of salvation, yet not all savingly renewed, and so there was danger of their drawing back, fainting, and falling short. 2 *Cor.* xi. 2, 3. *Gal.* iv. 19, 20. *Col.* i. 28, 29. *Heb.* iii. 7,—19. *ch.* iv. 1, 2. 2 *Cor.* vi. 1, 2. The apostle therefore expresses a jealousy and fear concerning them, and warns of sin, *exhorts* to duty, and *stirreth up* to diligence; and all this, to be sure, in a consistency with the doctrines of grace: for the Spirit works by his ministers this way.

3. When faith and repentance are the Spirit’s work, *believing* and *repenting* are *our* acts. Thus we take not the Spirit’s work into our hand, nor exhort others so to do herein. *With the heart* man *believeth*, *Rom.* x. 10. So it is *man* repenteth. Hence it is that men are exhorted to believe and repent, as that which is their *duty*, tho’ they have no *strength* thereto. *

4. This

* And the reason of this is, because our inability for the performance of what is good, is rather *moral* than *natural*,

4. This sets out to souls whose hearts are touched under the word, what their work and duty is: and this the Spirit blesteth for encouragement unto, and a means of, faith and repentance.—While *Peter* said, *repent, and be baptized in the name of Jesus Christ*, Acts ii. 38. And *Paul*, *believe, &c. and thou shalt be saved*; the Holy Ghost discovered this to be their duty, encouraged and enabled them thereunto. Thus therefore I ought to preach to sinners under the word, not knowing whose hearts God has touched, or will touch.

5. Surely it cannot be questioned but that family-instruction in admonition and exhortation is an incumbent duty on fathers and masters of families; and if this is a minister's duty towards those he has the care of in his private, it is doubtless so in his public capacity. Because both are founded in the same reason, *viz.* that it is an appointed means for soul-good.

II. Touching *duties and good works which must follow faith, that they may have any Spiritual good in them.* I know not certainly what is my brother *Hussey's* judgment touching exhortation to these;

natural, and arises from the sinful perverseness and depravity of our fallen nature. So that God may justly command his creature to repent and believe, though he be destitute of a moral ability to do either: for the command itself is a just one. Every man's conscience will testify, that it is just that he should love, honour, and obey God; and the corruption of his heart can never render his obligation to do it void. No doubt but the very devils are bound to serve God, and to love him with all their hearts, though by their revolt they have lost the will to do it. The obligation of man remaineth perpetual, the right of God to command remains perpetual too.

these; tho' I take it, that he is against it. I'll briefly declare my own thoughts on this point, and it may be, he may concur with me herein. I say then, to harp continually upon this string of good works, to make that the main *theme* in preaching, is an high affront to God in all his persons, to the office of the mediator and comforter; and introduces a covenant of works: nor can souls thrive under such a ministry. If our works are made preparatory for Christ; or joined with his righteousness in justifying; or Christ is made a preparation (as I may say) or procuring cause that our duties should justify us; all these are great abominations.

On the other hand, the person of Christ, and faith on him by the Spirit, must still be preached. That works before faith are polluted and sinful, and have no special acceptance with God; that faith in Christ as a *priest* is the foundation of all our obedience to him as a *king*; must be inculcated. O here lies *God's* order, to bring a soul to Christ, and then he is brought to holiness! *man's* order is to bring him to holiness, that he may come to Christ. But this is to try to wash the *Ethiopian* white. I marvel where men would be washed, that they might be less *filthy*, before they come to the *fountain opened*.

YET ministers must bear their testimony against all ungodliness and unrighteousness of men; and give warning, that the end of these things is death; and as they see occasion, mix their doctrine of Christ with reasonings of *righteousness, temperance and Judgment to come*, Acts xxiv. 25. Works of justice and charity are incumbent on all men. Yet are these things to be urged, not aiming at an outward reformation, to rest there; but to
make

make men see their *need of Christ*. For the same reason must the sinfulness and insufficiency of their own righteousness be set before them.— Good works may bring some temporal reward, and be a lessening of future condemnation, comparatively to those who take an unbridled course of sinning; unless so far as they are set up in opposition to the righteousness of Christ, for hereby a greater degree of sinfulness is added to them. These things will warrant an *exhortation* to unbelievers, duly managed, unto duties: which is as necessary, as it is also to teach, that *good works before faith have the nature of sin*. Thus should these doctrines be kept in a balance, and be insisted on in their *turn*, and in their proper *place*.

Also duties that have the nature of means to somewhat further, when the Spirit of God will work in them and by them, ought to be attended, and therefore souls ought to be exhorted to them. Such are hearing and reading the word, and prayer. When there is an opportunity of learning the mind and will of God in and from his *word*, and men neglect it; Jesus Christ will require it another day. And as to *prayer*, it is certainly the duty of all to pray, as well as join therein with others. But remember, that to pray acceptably, thou must pray in the name of Jesus Christ, and by the assistance of the Holy Spirit. Pray therefore for that blessed Spirit. Thou art not to stay to be assured that thou hast the Spirit first. But dost thou feel a want of Christ and of his Spirit, and dost thou desire them? thou art to pray, and wilt pray: otherwise thou wilt be content to live prayerless still. I am not for pressing men into the form and external performances; but for leading them into a sense

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of

of the want of Christ, and desires after him. Men got into a form and round of duty, are never a whit the nearer to Christ, but mostly the greater enemies to his righteousness. But is it not the duty of all to pray? yes, it is. But learn to come with a sense of want, and with desires *Christ-ward*. What need we answer this case of conscience to any other than those who feel a need of Christ? thy *sense*, and thy *desires*, it may be are yet natural: but what is begun a natural act may be turned into a spiritual, while it is upon thy hand. The Spirit may so far *own his own ordinance*, tho' not thy performance.—Therefore set about the work, not to be thy Saviour, but to seek the Saviour.

Moreover, I see not but that sinners ought to endeavour to believe, and to repent, and turn to God by Christ, and to pray for help therein. If they ought to believe, they ought to use their utmost endeavours thereunto. They ought to take into their consideration, by their natural faculties, their lost state in the first *Adam*, the encouragements there are to believe in Christ, the necessity there is of repentance. Nor can they answer the neglect hereof another day. *

It

* More especially, because every natural man *thinks* he hath a power to renew himself, and turn to God, and do works meet for repentance, whenever he will. This conceit runs in the veins of every man by nature, and discovers itself in the wilful delays of men about their eternal concerns, and by their vows and resolutions upon a sick-bed, or under the stings of conscience, to become new men. The *Israelites* thought so, when they said, *All that the Lord hath spoken, we will do*, *Exod. xxiv. 3*. All men are like them in this respect, insensible of their own impotence, the *regenerate only* excepted.

It will be said, this is the old *Adam*, no better than mere nature. I confess it, in a sort. Yet it is not old *Adam's* way of life, that souls are directed to, but to seek it by *faith*. And *in fact*, I believe there is a touch of the Spirit in some common work, even to draw out the natural faculties; else men go not so far. And in a saving work, the Spirit of God deals with us as creatures endued with such faculties, and works upon them and draws them forth; in the mean time setting up a principle altogether new; and those only are Spiritual acts which flow from that principle. But men are altogether inexcusable in not stirring up themselves, and inquiring after the way of salvation; tho' God has not tyed himself to any natural endeavours. *

T 2

III. Touch.

* Because the spiritual impotency, or moral weakness of man don't arise from want of faculties. We have not lost the *physical*, but the *moral* nature of our faculties, by the fall; not the faculties themselves, but the moral goodness of them. If man wanted faculties, this want would excuse him in his most extravagant actions. For no creature is bound to that which is simply impossible to him. If we were required to become angels, or to pluck the sun from the firmament, these would be things impossible to our nature, as such, and therefore there could be no disobedience nor fault in our not doing them. For disobedience is only in what a man hath a faculty to do. But to love God and to serve him, to praise him and depend upon him, are things agreeable and suitable to the nature and faculties with which God hath endued us: and the disability lies chiefly in the *will*: the weakness is *moral*, John v. 40, 44. and arises from a wilful obstinacy and perverseness. So that man, as a creature, has a power, or natural faculties, to believe in, and to love God; but, as corrupted by a sinful nature, derived to him from his first parents, and increased by a custom in sin, he cannot believe, cannot love God, cannot bring himself into a good frame: still the reason why he cannot, is to be sought for in his moral weakness and depravity.

III. Touching *motives*, whereby to enforce such exhortations proposed to souls. It matters not whether they are called *motives* or *considerations*, or by some other name. It is true, there may be a mismanaging in any part of the work of the gospel: but *that exhortations to faith and repentance* (which I have now vindicated) *may be enforced with such considerations and arguments as*, under a divine blessing, *have a tendency to excite and stir up souls unto such duties*, I would now evince.

1. We make use of arguments *with GOD* in prayer.

2. The Spirit of God *in the scripture* makes use of such arguments and enforcements.

3. The Spirit of God, by and in the word, makes use of such considerations *in the work of faith on souls*.

1. *Believers do make use of arguments with GOD in prayer.* And in them, the Spirit of God assisting, lies the strength of prayer. *Gen. xxxii. 9. 12. Num. xiv. 13—59.* Surely this is not contrary to *election*, or any of the doctrines of *grace*. It is certain, God hath already appointed what he will do. But he dispenses many mercies *in answer to prayer*. It is true, *this establisheth the doctrines of grace.* For if it were *of the will of man, and not of God's free gift* (which includeth his purpose and grace), *what should we come to him for, and beg the things we want?* this I am (thro' grace) well aware of. And let the patrons of free-will answer their mockery to God in prayer, unless they own all to be of *him*, and from *him*. And therefore also *we persuade men*, because there is an *election of grace*, to be prevailed upon by the gospel of Christ, and who *shall* obtain. If it were not so, I would have done, I would lay down

down preaching. We should *labour in vain*, and *run in vain*. The success of our labour stands upon ten thousand times a firmer bottom here, than if it were left to the uncertainty of man's free will; if I may call it uncertain, when it is certain no man would come to Christ, if left thereto. We use arguments with *God* in prayer, and that on the behalf of souls; and may use arguments with *men* in preaching. In the former we do and (many times) must lay aside the consideration of God's secret decrees; who knows but God may be entreated? and so in the latter, who knows but these are chosen vessels? we'll try, if *God will persuade* them.

2. But no further to insist on this; the two other of these arguments will be hinted at, and made good, under *each* of the two following *common places*, whence *motives* in preaching are fetched.

1. Some are suited to *allure, draw, and encourage*, souls unto and in believing and repenting work. I think verily such forms of speech may and ought to be used in preaching the word; soul, if thou believest, if thou repentest, and turnest to God, if thou comest to Christ; he will receive thee, he will pardon thee, and thou shalt be saved. Not that in the duty he requires a *condition* entitling to the blessing (there lies the mistake): but in the blessing he proposeth an *encouragement* to the duty. I think I some time enjoyed the presence of God (thro' his free grace) in thus opening and speaking unto that text, Isa. lv. 7. *Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.* O here is a white flag

of mercy and pardon hung forth (as Dr. Goodwin's phrase is) to invite in, and entice rebellious ones to Christ! the forsaking is not the condition of the pardon, but the pardon is an allurement to the forsaking. It was thus I understood it, and proposed this abundant mercy and pardon to win upon souls to forsake their way, &c. It is not the way of prophaneness only, but of self-righteousness, and Christ-abasing, self-advancing thoughts, that are intended. And thus God proposes things as it were conditionally sometimes, when he don't intend to suspend the blessing upon the commanded duty. See *Zech. vi. 15*. Never tell me, that *that* man has not *already* obtained mercy, who *now* forsakes his wicked way, and unrighteous thoughts.

Innumerable almost are the encouragements held forth in the gospel, taken from the *ability, fulness, suitableness, love, loveliness, &c.* of Jesus Christ; which some time endeared him unto me, and (I hope) drew my heart to him. And why these things may not be proposed, as enforcing an exhortation in the *applicatory* part of preaching as well as taught in a *doctrinal* way, I see not. Not that I think them less effectual in the doctrinal part. The subject also that is handled may suggest many other considerations, which I leave for those to find who are skilful in handling the word.

2. Other considerations are *awakening*, and suited to *stir up souls out of security*. For the Spirit works by what means are suited to such an end; whether it is *to convince of sin, of righteousness* [the way of justification] or of *judgment* [the necessity of a work of grace, *John xvi. 8. Mat. xii. 20.*] I know that no man is converted by terror: and yet do believe the Spirit of God uses the law in
conver-

conversion, to convince of sin, and to shew the insufficiency of a self-righteousness, to shew the danger of an unbelieving state, &c. Nor do we altogether deliver our own souls, if that part of the message is with-held, *he that believeth not shall be damned*, Mark xvi. 16. The misery and danger of an unconverted state, and of the ways of sin, ought to be laid before men. For tho' souls are not frightened or driven to Christ, but drawn; yet are they made to see their *need* of him, so as to *flee for refuge to this hope set before them*, Heb. vi. 18. Indeed the gospel, and the hope there is in Christ, are to be *so early* proposed as to *prevent* despairing thoughts, and lying under a spirit of bondage; yet must souls know, that there is no escaping for such as *neglect this great salvation*. The grace and love of Christ is the most noble theme in divinity: nothing so sweet to him that preaches, nor to them that hear, *if so be they have tasted that the Lord is gracious*: for then they will not say, *here was nothing for sinners*, as is the usual talk, unless they hear a covenant of works. This is therefore the great and main work of those, who have their denomination from preaching of the gospel, *ministers of the gospel*, and not of the law, *of the Spirit, not of the letter*; *to publish peace, to bring good tidings of good, to publish salvation*, &c. Isa. lii. 7. And those discourses which hold forth more the evil, desert, and wages of sin, should have mixtures of this sweet gospel. Nor do I see any ground to think that souls must be terrified or humbled to such or such a *degree*, or held the least moment of time under the bondage of the *law*, before they may lay hold of the comfort of the *gospel*. *Repent, for the kingdom of heaven is at hand*, holds forth encouragement

repentment and hope at the very first. The grace of the gospel must be the spring and source of true repentance. *This* may melt the heart with a sense of the evil of sin, that never was touched with that sense before. But when the gospel is the *instrument* hereof, the law is the *rule* to judge of sin by. And in a declension from this rule, lies the sinfulness of our actions. The law therefore must be preached, to subserve the Spirit's design of *convincing of sin*. For without the law is *no knowledge of sin*; because *where no law is, there is no transgression*.

Our Lord Jesus Christ in *Matth.* v. vi. and vii. chapters, had been preaching a sermon to his disciples on the mount. And how does he conclude it? see v. 21. to the 28. He tells them a profession would not do to carry them to Heaven. That many fruitless pleas would be made at the last day by fruitless professors, to whom he would say, *I never knew you, depart from me ye that work iniquity*. He admonishes them of the happiness and safety of those who hear his sayings, and do them; which is set forth by a *wise man who built his house upon a rock*: of the misery and danger of those who hear his sayings, and do them not; set forth by a *foolish man, who built his house upon the sand*: which fell in a stormy day. Need we then an apology for using such a method?

When Paul had preached an excellent sermon concerning Jesus Christ our Lord, in *Acts* xiii. He winds up with a word of use, bringing it as near as might be to the consciences of his hearers, v. 38. *Be it known unto you therefore—that thro' this man is preached unto you the forgiveness of sins*: q. d. whether you hear, or whether you forbear, know, and take notice of it, Christ hath been preached

preached TO YOU. And you shall not be able to deny it another day, but shall be left inexcusable, if you continue opposers of the gospel. He goes on, v. 39. *And by him all that believe are justified from all things, &c.* q. d. consider the advantage of believing, and happiness of believers. *Moses's* law cannot do that for you, which Christ can do. *Beware therefore* (addeth he, v. 40, 41.) *lest that come upon you which is spoken of in the prophets, behold, ye despisers, and wonder and perish, &c.* q. d. There is such a prophecy; take heed lest you be the men in whom it shall be fulfilled: if you are found despisers, you will perish for ever. These motives did *Paul* use, and thus did he set the danger before them, tho' he well knew that it must be the pardoning justifying grace mentioned before, which must draw them, if they were brought to Jesus Christ.

Further, that the Spirit of God hath made use of the consideration of death, of judgment, of the terror of God's wrath, of the worth of the soul, and weight of eternal things, in a saving work; and that the beginning of the work hath ordinarily been in, or accompanied with a quick and lively sense of these things on the soul; is so evident, as not to need any proof. This I suppose is known in almost all churches, who receive their members, as the church at *Jerusalem* did *Saul*, viz. upon a relation of their conversion. Hereunto also the three thousand who were pricked at the heart, and cried out, *what shall we do?* and the jailor, who cried out, *what shall I do to be saved?* are witnesses. Let the experiences of believers be inquired into, in this matter. Now what considerations the Spirit of God works by for good to souls (at least sometimes) those ought

to be proposed by the ministers of the gospel (and I think too) as *motives* to strengthen their exhortations unto faith and repentance.

Dr. Owen on *Heb. ii. 2. p. 172.* speaking somewhat largely of the usefulness of gospel threatenings, addeth, that 'they have been observed to have 'had an effectual ministry, both unto conversion 'and edification, who have been made wise and 'dextrous in managing gospel-comminations towards the consciences of their hearers.' I agree to what I take to be his meaning, tho' not to the term of gospel-threatenings.

IV. As an appendix to this chapter, I cannot but testify my dislike of some forms of exhortation that are in use. As, *make your peace with God*; see that you *fulfil the conditions of the covenant*, &c. to which I add, men's *directions for conversion*, and such like.

I. It is too frequent a phrase with many, *make your peace with God*. And, *have you made your peace with God?*

I. This phrase is *unscriptural*. Where do we find such an exhortation to unrenowned sinners? For it is supposed by them who use this form, that they are yet enemies to God, and perhaps that he is an enemy to them, to whom such exhortation is made. I know that text in *Isa. xxvii. 5. Or let him take hold of my strength, that he may make peace with me, and he shall make peace with me*, will be urged in defence of the censured expression. But (I.) were it granted that this is spoken to men; it should seem to be spoken to God's *vineyard*, to his *Israel*, that were in a state of reconciliation, as *v. 4. Fury is not in me*. And then the *making peace* respects not a *state of enmity*, but only some *controversy* between God and them,

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bringing on *fatherly chastisement*. And thus it will not warrant such an exhortation to *unbelievers*. (2.) But this seems not to me to be the meaning; but that the great *peace-maker* is here intended, even *Jesus Christ*.

For how comes it about faith God, that *fury is not in me*? it is not that any creature or creature-endeavours can hold my hands. They would be as *briars and thorns* that I would burn up, v. 4. Or [if fury be in me] *let him* (the anointed man, *Jehovah's* fellow) *take hold of my strength*, my arm, *metonymically*, that I strike not sinners dead. See Mr. *Pool's* annotations. When my anger is kindled a little, let *him* ward off the blow. Thus Dr. *Goodwin* (as I remember) somewhere interprets, *he shall make peace to me, peace he shall make to me*, Heb. It is peace God-ward, by satisfaction made to him. Or if it be, *let him make peace*, it is much one; so you understand it of *HIM* who could make peace. There was no *HIM* spoken of before this verse, but the *vineyard*, which is a body collective; and the *briars and thorns*, v. 3, 4. *But let HIM take hold, &c.* (3.) Or if any had rather interpret, *let him*, that is, *my people, take hold of my strength*; if they are afraid of my displeasure, let them run and take hold of the *man of my right hand*, of him who is my arm and my power, *he shall make peace with me*, Psal. lxxx. 17. Isa. liii. 1. 1 Cor. i. 24. Still *Christ* is the *peace-maker*. If any still object, and will be their own peace-makers, let them tell me, who that [HE] is, v. 6. *He shall cause them that come of Jacob to take root, &c.* It is doubtless the same, of whom it is twice here said, *he shall make peace, he shall make peace*. For [that] and [and] are supplied; tho' not to so much disadvantage as we

we have an *[if]* supplied in *Hos. vi. 3. then shall we know [if] we follow on to know the Lord.* It is a prophecy of Christ, and of gospel days, and it is an absolute promise in both the branches of it. *We shall know, and we shall follow on to know the Lord,* increasing more and more in that good knowledge. That *[if]* spoils the glory of that text. But this by the way.

2. This expression, *make your peace with God,* is *anti-scriptural.* It is *against* the scripture. For (1.) it detracts from the glory of the Lord Jesus Christ, the glory of his office as mediator and peace-maker. See *Lev. xvii. 11.* The design of the scripture is to glorify the Lord Jesus. And therein he has the glory of being the only peace-maker, given to him. *This is my beloved son* (saith the Father, *Mat. iii. 17.*) *in whom I am well pleased.* And *he is our peace;* who reconciles both [Jews and Gentiles] *unto God, in one body, by the cross,* *Eph. ii. 14, 16.* This honour is sacred to him. It is one of the bright jewels in his crown, that he was able to make *peace with God* on the behalf of sinners. (2.) It advances the creature into the place of *Christ,* ascribing to the *offender* the peculiar work of the *Mediator.* *Make your peace,* certainly puts this work of the *day's-man* into the hand of other men. So that here are these *two great evils.* Now the design of the scripture is to abase the creature, especially in so tender a point as this, where Christ must be *all in all.*

3. This form, *make your peace,* teaches sinners that their peace is not made, and sends them to make their peace by human endeavours, and not by faith to a peace already made by Jesus Christ. We are not indeed to conceal the holiness, justice, and terror of the Lord, his wrath against sin

fin and sinners as an offended lawgiver; and yet may consistently teach, that Christ has not only made God *reconcilable*, but hath made *reconciliation*. Nay, the former is not true, for God is *reconcilable* antecedent to Christ's performances; how else did he give Christ? what then! shall we give Christ nothing? the scripture is plain: it was the work he came for, and so foretold by *Daniel*, c. ix. 24. *to make reconciliation for iniquity*. Doubtless then he fulfilled it. For it was to be done within the *seventy weeks*. Yea, *the Lord IS well-pleased for his righteousness sake*, *Isa.* xlii. 21. Here's the ground of his well-pleasedness. The *controversies* that God has with his people in his *dispensations* are of another consideration; and yet are issued by the Lord Jesus Christ as an *advocate* with the Father. Again, *having made peace by the blood of his cross*, *Col.* i. 21. as a work already done. He *had by himself purged our sins*, *Heb.* i. 3. *before he sat down on the right hand of God*. And *obtained eternal redemption*, *before he entered in once into the holy place*, c. ix. 12. If this matter should admit of any debate (which yet it ought not) it will be certain notwithstanding, that our peace is made (when ever it is) by the virtue of *Christ's* blood and advocacy. But I think it invades the prerogative of Christ to deny that he *has* done this for all his elect, and to send sinners to do what he hath done. It leads them out of the way of faith into the way of works. It misguides them in believing, and keeps them under terror, when they think of *making peace*, and see not that *peace is made* by Christ.

4. I might argue by an *induction* of all those things (if one could think of them) whereby it may be imagined that sinners should make their peace.

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But will the Lord be pleased with thousands of rams, or ten thousands of rivers of oil? shall one give the first-born for his transgression, &c.? Mic. vi. 7, 8.— You'll say, *to do justly, to love mercy, to walk humbly with God*, is that which he requires, and which the prophet answers here. I answer, with these he is *pleased* as materially good, and as spiritually so, where they are spiritually performed, (in this they are considered merely as *objects*) but by these he is not *appeased*, as coming in the stead of the thousands of rams, and all old testament offerings and sacrifices, which the only sacrifice of the Son of God does (and is considered as an *efficient meritorious cause* of peace with God). Think of what you will, and it is insufficient.— *Faith* itself does no more than take hold of *Christ* for peace already made. *Wherewith* then shall I come before God, and bow myself before the high God, to make my peace with him?

Objection. We mean no such thing as to lessen the glory of *Christ* as *peace-maker*; but this we mean, *secure an interest in Christ, and thereby peace with God, make it sure to your own souls.*

Answ. I know it, brethren, unless it be those of you who are for a *new law-righteousness*; for I am afraid of you. But consider, (1.) it is dangerous to invade the prerogative of *Christ*, even in words and expressions. Do we not express the peculiar work of *Christ* by this very phrase, of *making our peace with God for us*? this is not intended, ye say; why is it expressed then in a point so tender as this? a king's only son obtains pardon for a criminal; he makes friends to the son, and gets the knowledge of it. Shall he call this a making peace with the King himself? nay, saith the son, if you talk so, I'll leave it upon your

your hand, and try your skill. This is much the case. (2.) How prone are men to be indeed putting their hand to this work! when under twinges of conscience for sin, they think to make amends, to make peace, to make satisfaction. For peace is only made, by satisfaction made. And who shall answer for the mistake, which souls are led into, who knew not that their preacher, tho' he said so, meant no such thing as *making* peace, but only a *making it sure*, or *making it out* to themselves; whereas they took it in the downright plain English of it? where souls are so apt to mistake their way, we had need be more abundantly cautious.

2. *See that you fulfil the conditions of the covenant that are required on your part*; is a form used by some in their exhortations: and I think with (submission) a very ill one. I intend not to dispute about the word *condition*, in the latitude of that controversy, which would be too tedious, and beside my present design; but only to hint, that this way of proposing things is exceeding disadvantageous. It is detrimental to *free* grace, which begins with us, and *tarries not for Man* to do his part. It detracts from the *efficacy* of grace, whose power works all in us: so that it is not of *man* who fulfils conditions, but of *God* who *works in us of his good pleasure*. Besides, this way of preaching *conditions* is to be rejected, if it were only, for that it fills men with mistaken notions, and strengthens their natural conceptions of God's loving them that love him, and working in them that begin with him, and saving them that do good works to ingratiate themselves with him. Tho' all these are the natural thoughts of the *unrenewed heart*, the wicked thoughts of the un-

righteous man, which must be, which shall be, forsaken, when conversion comes; yet are they all built up, by this way of building men upon conditions of their first fulfilling, and teaching them that then they need not doubt but God will do his part. O abominable! to postpone God's part to ours. Speak believers! was is it so with you in the day of your espousals? or rather, was it not as it is described, in an absolute promise, *I will say, it is my people, and they SHALL say, the Lord is my God*, Zech. xiii. 9. There's nothing almost more dangerous to souls than this way, of *fulfilling conditions on our part, that God may do his*. It sets them so beside the way of grace and free promise for righteousness and strength, and leads them so naturally to the bondage of the first covenant, to seek righteousness by the works of the law, as nothing can easily do it more. If there were no other reason against the use of the word *condition*, than that frame of spirit it tends to generate in men, this were sufficient to lay it aside, at least as to a frequent use.

3. *Directions for conversion* favour not of the gospel, but have a disagreeable sound. They mean not, I presume, directions for the *Spirit of God* to go by in converting sinners: for he'll take his own way, and perhaps not keep to their directions. Do they mean then, directions for sinners to convert themselves by? is not this to take the honour of that glorious work from the Spirit, and to direct men to take it into their own hands. In conversion the Spirit of God will lead souls his way, and *bring the blind by a way they knew not, and lead them in paths that they have not known*, Isa. xlii. 16. compare Jer. xxxi. 9. If it is only meant, *directions to souls about conversion*, as, to wait for

it under the means, to pray for it in Christ's name as a purchased benefit for the elect, to expect it to be altogether wrought upon and in them by the Holy Ghost. All this may be allowed. But *directions for conversion* is for the work itself.

Objection. This is to fall out about a word, to contend about a name.

Answ. But that name deceives souls, and suggests *free-will* and natural *power* to their minds. And when they read such titles, they are ready to think, here is some rare expedient found, that they need continue unconverted no longer. It makes them seek to take the work into their own hands, which they should by faith seek for from CHRIST and the Spirit. But let them know, the work will not prosper till the Lord the Spirit has it in his hand; and that free grace and Almighty power must work all their works in and for them (that they may come and bow thereto, and cast themselves thereon) which is hid from them by the *blind* of that censured phrase, *directions for conversion*.

I have been longer in this digression than I intended: therefore to conclude, and bring all up to my purpose, tho' *exhortation* may be stretched too far and mismanaged, and *motives* too, ill chosen, and the like; yet this makes nothing against the substance of the doctrine before pleaded for, touching *exhortations* to sinners, and *motives* proposed to them, in preaching the gospel.

S E C T I O N III.

Some other truths stated, according to the analogy of faith in scripture; and briefly defended, without respect to any man's writings.

C H A P. I.

Of the extent of a Minister's work in preaching the word.

THE doctrine of *Christ Jesus* the Lord holds the first place, and is the foundation of all other doctrines whatsoever. This is the source and fountain whence all the streams must flow; the centre where all the lines of truth do meet. Yet this very thing supposeth that there is a variety of truths to be insisted on. Howbeit, every truth, in the place it holdeth in the building and harmony of truths, groweth up on the foundation CHRIST. The doctrine of the person, dispensation and office of the *Spirit* the *comforter*, holds the next place to that of the Son, the Redeemer. The grace and love of the Spirit, and the method he takes in his glorious work, must be opened and set forth to souls. Here now is a very large field of discourse. Howbeit the doctrine concerning Christ being that which the Spirit mainly worketh by, *this* is the principal; whence we are called *Ministers of Christ*. *

2. Again,

* Hence the determination of the apostle Paul, expressed in those memorable words, 1 Cor. ii. 2.

2. Again, when the gospel hath been preached, and a number of souls been brought to believe in any place; the next work in the order of the gospel is to build an *house* for Jesus Christ, an *habitation* for him by the Spirit to dwell in, even a spiritual house, which is his people. Consequently, here is a large field of discourse again for the ministers of the word, to shew the *comings in, and goings out, the form and fashion, the laws and ordinances* thereof, and how the several members ought to walk therein towards God and towards men. *Ezek. xliii. 11.* And here,

3. The several duties of temperance, righteousness, and godliness, are to be explained and urged. Our *doctrinals* must be accompanied and mixed with *practicals*. Sometimes there may be occasion to preach one duty, and sometimes another.

4. Also to declare the righteous judgment of God against sin and sinners, and to preach the law for gospel ends, is a part of the counsel of God that we are to make known. Divine subjects that are to be handled by faithful dispensers of the word, who are willing to declare *the whole counsel of God*, are very many. *Acts xx. 20, 21. 27.* *

It is not my design to prescribe unto or direct my brethren in the ministry, of whom I have more need to learn: but rather to make some people sensible, that the compass of a minister's work is not so narrow as they are ready to take it; and that ministers may not be beside their proper work and business, when they are not directly upon the doctrine of the person or performances of Christ, *so the favour of CHRIST runs thro' their whole doctrine*

* See *Tit. ii. 1—15. iii. 1—8. 2 Pet. i. 1—12.*

He beheld his elect *in Christ* with the highest delight and complacency from everlasting. Howbeit, tho' his *good-will* towards them, and his *delight* in them, are not at all to be *separated*; yet perhaps they may be *distinguished*. His delight then may be considered either in the *upper* or *under fall* way. In the first of these, they did not stand before him, such as they were in the first *Adam*, in a state of innocence: but in Christ their *head*, predestinated to the adoption of sons, and to a full conformity unto the Son of God, even such as they shall be in the heights of glory, in the kingdom of *God all in all*. Here were they the objects of God's delight. Again, *under the fall*: and here they were not considered either as lying in a fallen state, as the descendants of the first *Adam*; nor as in part restored, under imperfections of grace and holiness: but as in Christ their *redeemer*, their *righteousness*. In him the Father from everlasting delighted: and thro' him in those who were *chosen—unto the obedience of Jesus Christ, and sprinkling of his blood*, 1 Pet. i. 2. This was and is a *sin-covering* righteousness; wherein the Father took a prospect of his elect as complete, and without spot. Behold then the objects of God's delight! not as in *Adam*, not as in the *fall*, not as we behold them in their guilt and pollution. Thus God could not have any satisfaction or pleasure in them; they were not meet objects for his *delight*. Yet even thus considered, they were meet objects for his love of *benevolence* or *gracious good-will*. Here then lies the ground of the distinction, in the under fall way. God *loved* poor fallen man, and *gave his son* a ransom; he *gave his Son*, and took an infinite *delight* in his ransomed, *thro' the atonement* of his blood. This love of
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complacency then supposes the righteousness of Christ and reconciliation foreviewed. There was *love* antecedent to the very gift of Christ: but *well-pleasedness* and *delight* is the fruit of Christ's obedience. It is *in him*, and *for his sake*. I don't use this term, *love of good-will*, to lessen or *diminish* that love which gave Christ; it is so transcendent that it cannot be enough magnified: (this opened the way for God's making us such as he could delight in) but only to *distinguish* it from that which follows the foreseen performances of our redeemer. *Delight*, as it is a *supralapsarian* benefit, is altogether inseparable, and not at all to be distinguished from God's good-will towards us: and it is absolutely eternal, and eternally unchangeable. The entrance of sin by the fall made no alteration here. But when *delight* supposes or includes *friendship* and *reconciliation*, it is evident that *this* is a fruit of the mediation of Jesus Christ. *

Object. Could God delight in men in their sins,
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* To say that God did not love his elect before Christ died for them, and that he does love them afterwards, is as much as to say that there is a change in his will, *with whom there is no variableness, neither shadow of turning*. If he chose them from eternity, which the scriptures assert, he loved them from eternity; if he chose them in Christ their head, he loved them in Christ as their head; and as he loved Christ the head, before he died for those who were to be his members, so he loved those who were to be his members before they were engrafted in him. As he loved Christ the Mediator before he was actually sacrificed, so he loved his chosen-ones before they were actually reconciled. When Christ came to reconcile, he came to do God's will; and when any soul is actually reconciled, it is not a change in God's will, but the performance of his eternal purpose.

lying in the fall, in their blood and pollution? thus it is certain they were not delectable objects, but children of wrath, objects of divine displeasure, and under the curse.

Answ. 1. God as a lawgiver was angry and offended with all mankind for sin: but there was a ransom provided, and satisfaction to be made, *foreviewed*, which the Father took a secret pleasure and delight in from everlasting.

2. The elect by nature, as children of the first *Adam*, and in relation to the covenant of *works*, were under the *curse* of the law; *viz.* a sentence of death: but infinite love provided a ransom and redemption from that curse. In that glorious redemption God delighted, and in them viewed therein, from everlasting. For who dares set a date hereof? this is a different thing from their being viewed in the first *Adam*.

3. Therefore; it is granted, *as fallen, as sinful* creatures, none were the objects of God's delight. I say, concretely considered as involving the state they lay in, none were so. And while we are in a state of nature, we are in that state which God hated and doth hate. And *so considered* we could be only the objects of a love of *benevolence*. Hence many christians can get no further, but are fain to take it up so, that the elect while unbelievers, are loved only with a love of *benevolence*: but when they come to believe, they are then beloved with a love of *delight*. But,

4. Tho' *as fallen and as lying* in that state, they are not the objects of God's delight, yet *while such* they are so, upon *another account*, and under *another* consideration. The imperfect holiness of believers is not able to make them meet objects of God's delight, nor are they in this
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a truth of the gospel : and charged by others to be a position at least *bordering* upon blasphemy. Can these widely differing opinions (as they seem to be) be brought near to a reconciliation? I conceive they may.

The filth of sin is either *original*, viz. the corruption of nature which we brought into the world with us : or that pollution which further *arises* from every new transgression. The filth of sin is the *stain* or *inherent* defilement thereof cleaving to our nature. And perhaps the *odiousness* and hatefulness of it in God's eye, may also bear this name.

I lay it down as a truth not to be departed from, that *Christ bore sin only by way of imputation*. It follows then, that if filth is not capable of being imputed, Jesus Christ did not, could not, bear it. Imputation is nothing else, but its being set to his account, to answer, to suffer, to satisfy for, *as if* he had been the offender. This doctrine is so essential to the life and comfort of a believer, that I wonder how any, who have *known the terror of the Lord*, or *tasted that the Lord is gracious*, should at all call it in question.

Christ bore our sins, 1 Pet. ii. 24. that is the scripture phrase, without the distinction of *guilt* and *filth*. To say that *he bore the guilt of sin*, may mean only, he bore our *obnoxiousness* to punishment, and so seems to evade his bearing of *sin itself*. But the scripture saith, he bore our SINS. Now sin is either the *sinful act* or offence, or the *defilement* arising therefrom. This

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us afar off, the love of delight draws near to us. Christ is the *effect* of God's love of benevolence to us, but the *cause* of the love of friendship wherewith God loves us.

latter has truly the nature of sin, and was, as such, set to Christ's account.

It is not the *guilt of sin* (as guilt means only our *obnoxiousness to punishment*) that was imputed to Jesus Christ. It seems not proper to speak so. But SIN was imputed; and the *result* of that imputation was *guiltiness* in the eye of the law and vindictive justice of God. Yea, and this was all the result that could be; and the issue was *punishment*, and thereby *satisfaction*. Hence Christ was not *filthy* by bearing of sin, but *guilty* only; and that, not because *guilt* was imputed, but because *sin* was imputed in its contrariety to the law.

All that is truly and properly sin Christ bore; but a polluted defiled nature is sin; it is contrary to the law. *The Lord has laid on him the iniquity of us all.* Now is not *filth*, *iniquity*, according to the Apostle's definition of sin, 1 John iii. 4.? how hateful to God is that *corruption* of nature, which we brought into the world with us! and wherefore? because it is contrary to his Holiness, *i. e.* because it is *sin*. In *type*, when all the *iniquities* of Israel, and *all their transgressions in all their sins*, were put upon the *head of the scape-goat*, was their *filthiness* left behind? was not the pollution of their nature to be confessed? surely it comes in among the ALL, or else they were not so pure as they imagined themselves to be, and as the scripture teaches them to have been, on that day of atonement. Again, Christ, *who knew no sin*, was made *sin*. Not made filthy, no; but *sin* itself was charged upon him; the whole, the ALL of it. *Guilt* is the result of this imputation, and not the *thing* imputed.

The imputation of sin to Christ, as was before hinted, is its being set to his account, and laid
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to his charge, that he must answer for it. And here I ask, whether it is not as bad and greivous on Christ's part, to stand charged with the most horrid *acts* of sin, which he never committed, as to be charged with our pravity and pollution, which never was inherent in him? the result of either will be only *guiltiness*, in a law sense as to him; and not *filthiness*, which was impossible.— Again, whether on our part, it is not as bad and dangerous to stand charged with a corrupt polluted *nature*, as to be charged with these or those *acts* of sin? the truth is, it is rather worse. And if Christ did not bear it for me, I must for myself; and if he did not answer for it, it lies upon me.

The *filth of sin* must be satisfied for by *blood*, as well as *washed away* by the water of the *Spirit*. Our purification is founded in *atonement* for our impurity. This was the great instruction intended by the *water of separation* (Numb. xix. 2—9. comp. Heb. ix. 13, 14.) which was a *purification for sin*, made of the *ashes of an heifer*, first sacrificed, and her *blood sprinkled directly before the door of the tabernacle*, &c. Now he that owns, Christ satisfied for our filth and pollution, and washed us therefrom in his blood; owns for certain that Christ was charged with the filth of our sins, and answered for it.

He that lessens the depth of Christ's *humiliation* detracts from the greatness of his *love*. His bearing of sin was an essential branch of his humiliation. And if he bore *all* sin, he bore our filth, which is contrary to the holiness of the law. O the depth of Christ's abasement, and glory of his love! some men seem mighty tender of the honour of Christ in this one point of Christ's bearing sin. To say, that he was a sinner by imputation,

tation, that he was made sin, and bore the whole of it, even all the sins of his elect, this is horrid to be spoken of the Son of God, who was without sin. Yet they are not ashamed to rob him of the honour of his grace in the higher instance of it, his being *made sin*, and *bearing our sins*. Bear then your own sins: whether it be the *act* or the *filth*, you will have enough of it. Give me a sin-bearing, sin-atoning Jesus!

Object. *Filth denotes inherency. This is the formal nature of it, and where that is not, there is no filth.*

Answer. *Filth* may mean the *edificusness* of sin in God's sight; this is altogether inseparable from it wherever it is. This he has testified, in that *he condemned sin in the flesh* of Christ; *Rom. viii. 3.* Farther, it may as well be said, that guilt connotes an act or acts of sin; yet they who say, Christ bore the guilt of sin, don't mean that ever he committed one act of sin. Infinitely far be this from the holy Jesus. So when he bore the filth of sin in the explained sense of *imputation*, it does not note inherency in *him*. It was indeed inherent in *us*. Therefore he bore OUR pollution, not his own. *Guilt* does suppose a *sinful act*; *sin* is inseparable from the *sinner*, and supposes a *subject* of inhesion; unless it be in this *mystery of imputation*, where the sin of the *principal* is transferred to his *substitute*. In like manner it is as to the *filth* of sin. It does originally note *inherency*; but in this mystery of the imputation of sin to Christ, it is another matter. It will come at length to this, that Christ did not bear [sin] but only [punishment], by the same way of arguing, whereby this doctrine is opposed.

If imputation is nothing but *laying of sin to Christ's charge*; I would fain know, why the corruption and impurity of my nature, which is as great a sin as any, was not as capable of being laid to Christ's charge, and being atoned for by him, as any act of sin was?

The reconciliation proposed in the beginning of this chapter, was not between those who affirm, and those who deny, the imputation of sin to Christ; but between those who, owning this, are *for* the imputation of our *filth* to him, on the one hand, and those who are *against* it on the other. Those, who are against it, own, that all our sins were laid on Christ, but they are very sure, as well they may, that he was never touched with the least filth or defilement of sin. Those who are *for* it, think that our pollution is SIN, and therefore must come within the compass of that *all-sin* which he bore. But when this was but *imputed*, they think it does not at all infer that he was defiled.

The sum is, that which was *filth* with respect to us; was not so, with respect to *him*. And the imputation of the offence, and of the stain, as to him, rises up only to a *guiltiness*, as standing in our stead. Yet may he properly be said to bear the filth, because he bore *that* which when it is in us, and on us, has that name; even as he is said to *bear sin, who knew no sin*. If it is granted, that all sin was set to Christ's account, and that the stain thereof in our natures was answered, atoned, and satisfied for, by him, it is the same thing I have pleaded, and all I contend for.* If

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* He is said to have died, the *just* for the *unjust*, 1 Pet. iii. 18. And to *bear sin*, his soul was made an offering for

I am under any mistake in stating this matter, I shall be very thankful to any of my brethren, in love to convince me of it.

See Mr. Chauncy's *Alexi.* part. 2. p. 129.



C H A P. IV.

Of imputed sanctification. This opinion rejected. Sanctification the evidence of justification, proved.

THERE are some who besides imputed *righteousness* for justification, do speak of imputed sanctification. This is a groundless and weak opinion. For,

1. All that is or can be imputed to sinners from Christ is holiness or righteousness. They distinguish between imputed *holiness*, and imputed *righteousness*. The former for sanctification as an inner

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for sin, *Isa.* liii. 10, 12. And as a surety, *he was made sin for us*, 2 Cor. v. 21. Not that this is to be understood of the infection of sin. The filth of our nature was not transmitted to him. Though he was made sin, yet he was not made a sinner, by any infusion or transplantation of sin into his nature. It was impossible his holiness could be defiled with our filth. Nevertheless, our sins are so imputed to him, as that neither the *guilt*, nor the *filth*, can be imputed to them who are interested in him. Christ, who never sinned, is put into such a state, as if he had; and we, who have sinned, are put into such a state by him, as if we never had. As we are made righteous in him, so he was made sin for us. He knew not sin by any *experimental inherency*, only by *judicial imputation*.

ner garment, yet not inherent: the latter for justification as an upper garment. There's not the least solid ground for this distinction. For tho' there's a great deal of difference between *righteousness* imputed for justification, which is Christ's, and *holiness* inherent in us; yet there's altogether no difference between *Christ's* holiness, and *his* righteousness. In *him* it is the same; whatever is *holiness*, that is also *righteousness*. A conformity to the holy nature and law of God.

2. Whether it be holiness or righteousness, the *issue* and *effect* as to *us* can only be *justification*, as to what is imputed; and not sanctification.— If by *holiness* they understand the purity of Christ's nature, and by *righteousness* the obedience of his life and death; yet as to *us* the effect can only be *justification*. Imputation can only change our covenant-state, and not our natures. Nothing that is *imputed* can stand instead of that renovation, new nature and holiness that is *made* necessary to us in the method of salvation, that we may *enter into the kingdom of God*. Is the holiness or righteousness of CHRIST imputed to us? what then? then are we *justified* before God by that imputation. And this is all that can be the effect thereof in a way of imputation.

The effect of it, in some sort, is *sanctification*. For righteousness imputed is the spring and cause of holiness inherent; but not so that OUR sanctification should be imputed. For,

3. Sanctification is held forth in scripture as a *real* and *positive* work upon us. Therefore tho' this is the effect of righteousness imputed; yet it is so, as a change of nature in us is the effect of a change of our covenant state *God-ward*. We are not sanctified by imputation, as to say, that
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sanctification consists in somewhat imputed. John iii. 7. *Ye must be born again.* It is a change passing upon the soul. The nature must be renewed, the old man destroyed, and principles of grace and holiness infused; as faith, love, meekness, hope, &c. *This is the will of God* (saith Paul) *even your sanctification*, 1 Thes. iv. 3. And *the God of peace sanctify you wholly*, c. v. 23. This work is ascribed to the *Holy Spirit* as the author of it, Rom. xv. 16. *Sanctified by the Holy Ghost.* This being then a positive work upon the soul (as the whole scripture teaches) it cannot be by imputation as our justification is. 2 Tim. ii. 21. *

It is true, 1. Sanctification has an other acceptation sometimes, and is taken otherwise than for that *work* inherent in us, As perhaps Jud. 1. *Sanctified by God the Father.* Separated and set apart for himself, ordained unto holiness. 1 Cor. i. 2. *Sanctified in Christ Jesus, viz.* Mystically, our new nature being prepared for us in him.

2. The purity and holiness of Christ's nature is imputed to believers. This hath been defended

* *Justification* and *sanctification* are two very different things, though inseparable from each other. The former is a change of a man's state or condition, the latter of his nature and disposition in some sort. In justification we are freed from the guilt of sin, and have a title to life; in sanctification, from the dominion and filth of sin, and are restored in part to the image of God. Justification is the immediate fruit of the blood of Christ, Rom. v. 9. Sanctification is by the immediate operation of the Spirit, therefore called the *Sanctification of the Spirit*, 2 Thes. ii. 13. The matter of that is without us—the *righteousness of Christ*; the matter of the other within us—a *divine nature*, 2 Pet. i. 4. The one is from *condemnation*, the other from *pollution*. The former gives us a *right* to, the latter, a *fitness* for the kingdom of heaven.

ed by great divines. The law requires perfect rectitude of *nature*, as well as holiness of *life*.—We should not therefore have a perfect justifying righteousness without this purity of Christ's nature. This covers the impurity of ours. This Dr. Goodwin, vol. 3. *Of Christ Mediator*, p. 344. understands to be the *law of the Spirit of life in Christ*, Rom. viii. 2. opposed to the *law of sin* which Paul found in his members. That when he found a depraved nature in himself, he takes comfort that in Christ was a perfect, pure, and holy nature, *making him free*, &c. but all this as imputed to us, is for justification.

3. That a pure and holy nature is first prepared in Christ, and then communicated to us by union and communion with him. Holiness in Christ is *imputed* for justification; and *imparted* for sanctification. Our *nature* must be sanctified in the Son of God, before our *persons* could be so; and in order thereunto, we are sanctified in him *mystically*, before we are sanctified in ourselves *personally*. All gospel-holiness is derived from CHRIST by a living *union* with him; and that which is not so, is the same in kind with the moral virtue of the heathen. By *communion* with him in his holiness, we are made holy. This is that sanctification which the world can't abide, for it cannot understand it. But tho' our sanctification is by *influence* from CHRIST, and his righteousness imputed; yet it is not an imputed benefit. *

4. Our best works and duties, our holiness and sanctification, are (as I may say) justified by the
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* See this beautifully illustrated in the following passages of sacred writ:—*Job* xv. i. *Eph.* ii. 18—*av.* 7—17. *1 Pet.* ii. 4, 5.

righteousness of Christ imputed, that covers them all. It is this that gives acceptance to our *persons* and procures the acceptance of our *performances*. Our best holiness needs to be wrapped about with this righteousness of Christ. If all these things will content, they are granted. But they don't infer that sanctification is by imputation; tho' perhaps they include all that some intend, if they understood themselves.

The main text that is urged for the opinion which I oppose, is 1 Cor. i. 30.—*Who of God is made unto us wisdom, righteousness, sanctification and redemption.* But there is no necessity, that he has made all these the *same way*, viz. by *imputation*, nor is there any such thing intimated in the text. It suffices that he is made all these of God unto us, and each in its proper and suitable way. Dr. Goodwin, *ubi sup.* understands by *wisdom* inherent holiness or sanctification by a *Synecdoche*; and *sanctification* he understands of the purity and holiness of Christ's nature, *righteousness* of the obedience of his life, and *redemption* of his death and bloodshed. And these three last, he thinks are by imputation: but then he takes all these to be parts of our *justification*. Or if we understand it thus; *wisdom* for direction, *righteousness* for justification, *sanctification* by the Spirit, *redemption* in full deliverance, and complete salvation, at the last day; the first and third are by *communication*, the second by *imputation*, the fourth by *purchase* and *power*.

Those who love the Lord Jesus Christ, and would *live to him who died for them*, should take heed, they give no countenance to an opinion, that *there is no need of inwrought sanctification*, of inherent and practical holiness, that men may
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content themselves in an *imputed sanctification*, as well as in *imputed righteousness* for justification.

I go on to *another point*, to which I shall speak briefly, and conclude this chapter.

Quest. *Whether sanctification is an evidence of justification?*

I answer in the affirmative. (1.) That sanctification is in itself such an evidence. (2.) That we ought to endeavour to make out our justification this way, at times when we are in the dark about it.

1. *That sanctification is in itself such an evidence.* I distinguish between what it is *in itself*, and what it may be to the sense and experience of the soul. *He that believeth on the Son of God hath the witness in himself*, 1 John v. 10. The Spirit of God is that witness, who sometimes witnesseth by *himself*, sometimes by the *blood*, sometimes by the *water*, ver. 8. The Spirit in the heart, and the new creation, which is his workmanship, is an abiding witness in the believer: but he doth not always hear and understand the testimony of this witness. Sanctification is in itself a witness, but not always to the sense and feeling of the soul. It is so in itself. For,

(1.) Otherwise it could be to no purpose to *examine ourselves*, whether we are in the faith, and how it stands as to the work of God upon our souls; if the safety of our state could not at all be discerned hereby, or our interest in pardoning grace. But the scripture makes this to be an incumbent duty, as is to be shewn in the next chapter, 2 Cor. xiii.

(2.) The work of the *Spirit* is a *discovering* work, as to what is done by the other persons, the Father and Son, in our salvation. As the Son works from the Father, and *does what he sees him*

him to have done, *John* v. 19. and so redemption keeps equal pace with election, and is of the same extent; thus the Spirit also does what he sees the Father and Son to have done, and works from them both. And regeneration is of equal extent with election and redemption. This breaks open the eternal counsels of the Father; and brings to light the secret love of the Son, as to whom he laid down his life for. As the works of creation evidence the wisdom and power of God, so the new-creation work in the heart evidences the grace and love of God to such a soul. It cannot be said of such a work as of the *wind, earthquake, and fire*, *1 Kings* xix. 11, 12. *the Lord is not in it*. The work of the Spirit is an evidence of election, *Jer.* xxxi. 3. and therefore we are to make our election sure by our *calling*, *2 Pet.* i. 10. It is then as sure an evidence of our *justification*; for that cannot be doubted of, where there is an evidence of everlasting love. The Spirit may witness in an absolute promise to the forgiveness of sins, upon this ground, that *pardon of sin is absolutely free*: and he may bear witness by sanctification, because *it is his own work*, the sure effect of the love of God and Christ. *

The natural order of things requires that we make out our justification by sanctification; and not sanctification by justification: for tho' in
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* A very concise and comprehensive illustration this of that so-much abused and misunderstood passage in *Rom.* viii. 16. Where we are told that the Spirit itself beareth witness *with*, not *to*, our spirit, that we are the children of God; that is, by the united testimony of the word of truth and faith without us, and the work of grace within us.—See the first Epistle General of St. *John* throughout.

bringing forward our salvation, the Father is first, the Son next, and the Spirit last: yet in *manifestation*, the Spirit is first, and so we ascend to the love of the Son, and lastly of the Father. Further, the Spirit's work is *felt* and *experienced*, and therefore is more discernable than those acts of God towards us, which are secret, unless as some way revealed to us.

2. *We ought to endeavour to make out our interest in pardon and acceptance with God, by what he hath done for and upon our souls in a sanctifying work: even at such times when we are in the dark about our justification.* We are never the farther off from any testimony of the Spirit in a free promise; nay, may we not expect it in this way of duty, in a serious and close inquiry into the state of our souls, rather than otherwise? times of darkness, and God's withdrawals, seem to me the proper time and occasion of self-examination.

This is not to turn aside from the covenant of grace to the covenant of works; as Mr. *Buckley* on the covenant, part 3. c. 8. p. 252. has well shewn; seeing sanctification is a great blessing of the *covenant of grace*. Nor is this to make *our works* the ground of our justification; but the *work of the SPIRIT*, the evidence of our acceptance with God.

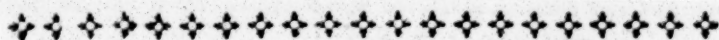
But as it is as to the matter of election, that tho' calling and sanctification are the evidence thereof, yet that a man is *uncalled* and *unsanctified* is no evidence that he is not *elected*: so, that a soul is not yet called and sanctified, is no certain evidence that he has no part in reconciliation made by Christ, or in justification as *in him*, tho' it is certain, such an one is not *personally* justified; and unless he believe in the Son of God, will be condemned.

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And when sanctification lies dark, that we cannot get clear satisfying evidence of it; our work is, as lost sinners, by *direct* acts of faith to come to CHRIST, and venture our souls and salvation on him, as souls when they *first* believe and trust in him. *

But to discern our calling, is matter and cause
of exceeding joy, *Gal. vi. 4.*



CHAP. V.

Of self-examination.

Concerning this I observe two extremes.
1. In the *neglect* of it, and crying out against it as *legal*, or of no use; or to be practised only by *believers* in the *exercise* and *light of faith*.

This

* For it must not be denied, that even in God's dearest children, there may be great occasional decays of their graces. And the Lord may withdraw the exercise of some particular grace, that some other may shew itself in a greater measure. Lively faith and joy in his love and mercy may be withheld, that humiliation and godly sorrow may be brought into exercise.

But what if a christian cannot find, upon self-examination, any lively sense or present experience of grace and faith in his soul? Let him then look to the word of God, which liveth and abideth for ever: let him remember, that the seed of faith cannot be lost, though it may be concealed for a time. The tree lives in winter, though nipped with frost, and beaten with tempests, and *in appearance* dead. When the heart is overwhelmed with doubt, and fear, and distress; when it cannot find any *sensible* love to, joy or delight in the ways of God,

This seems to me of an ill tendency, and, I fear, is by some designed to give countenance to spiritual slothfulness, to a carnal careless frame of spirit, and, it may be, to sinful practices, which men are loth to call themselves to an account for.

It is plain, that *self-examination* is a duty belonging to men under a *profession* of faith, 2 Cor. xiii. 5. *Examine yourselves whether you be in the faith, &c.* These *Corinthians* were not all of them true believers. The apostle was afraid, lest he should bewail many of them which had sinned, and had not repented, c. xii. 21. comp. c. xiii. 2, 3. Now (saith he) ye have a *profession* of faith, look to it, that it be not a profession only, but that ye be in the faith. It was not certainly to be taken for granted, by a groundless confidence that they were in the faith, but this was to be the very inquiry, *whether they were in the faith?* the apostle don't tell them, they must stay till they discerned it in its own light, for what need then to examine? but, saith he, you that profess faith, see whether it be a true faith. And doubtless they were to look back to the first day, how it was wrought; as

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the very anguish and distress of the soul, at such seasons, is an undoubted evidence of true and saving grace.

So that though we cannot discern any spark of grace, as to its lively exercise, nor feel any good thing in ourselves, we are not to yield the field to satan, to indulge an evil heart of unbelief, or to give up to despair: but to humble ourselves under the mighty hand of God; to enter into a serious examination of ourselves; to wait upon the Lord, who hideth his face, and to continue waiting, until he shall be pleased to lift up the light of his countenance upon us. *Psal. xlii. Isa. xl. 27—*. l. 10.

well as *de presenti*, to know that *Christ was in them*, if they were such as God approved. *

Thus, in order to a receiving of the Lord's supper, *let a man examine himself, and so let him eat of that bread, and drink of that cup*, 1 Cor. xi. 28. This is proposed to rectify that undue coming and eating that was among them, which might give some ground to question whether they had a right taste and sense of that love which is set forth in that holy ordinance.

And elsewhere, *If a man think himself to be something, when he is nothing, he deceiveth himself. But let every man prove his own work, then shall he have rejoicing in himself alone, and not in another*, Gal. vi. 3, 4. Men that are not exercised with great temptations, and so not overtaken in great faults in the world's view, are ready to think well of themselves, and to fly out upon those who are left to fall by temptation, v. 1. But, saith the apostle, you may be *nothing* for all that in religion, look inward, and prove your own work.

By faith Abel—obtained witness that he was righteous, God testifying of (or with) his gifts, Heb. xi. 4. with *Gen. iv. 4, 7*. God may witness to his people in a way of obedience, and witness with

* The necessity of this duty is very evident to every one, who gives himself time to consider that every thing in religion has its counterfeit, whether it be faith, repentance, humility, or love. There is an *outward* and an *inward* call. So there is an outward, vain profession, and a real, inward transformation. There is a *dead* faith, and a *living* faith. There is the hope of the hypocrite, and a hope that *maketh not ashamed*. How then shall it be known, whether we are partakers of the grace of God in truth, without the continual exercise of this important duty of self-examination?

with and to their obedience as that which is acceptable to him; and this he may do in the duty of self-examination; but then it must indeed be discerned *to flow from faith in Christ*. In like manner God witnessed from Heaven of and unto the obedience of *Abraham*, when he offered his only Son, *Gen. xxii. 12. Now I know* (saith he) *that thou fearest God, &c.* Doubtless therefore the Spirit of God may bear witness to the fruits of faith in his people, and by them to faith itself.

Farther, if to examine a man's self is the duty of professors, then it will be, and is, the duty of ministers of the word, to help souls in that work, by discovering the way of the Spirit on souls, in what manner grace is exercised; and what are the genuine fruits thereof.

2. The other extreme is, in *over-pressing self-examination, and carrying it too far, or miscarrying in the managing of it*.

And this is either in souls inquiring into their own spiritual estate, or in Ministers urging unto this work, or handling their uses of examination.

1. As to souls in their managing of this work, there is a miscarriage, (1.) When they examine in the *neglect or delay of believing*. Examination of itself will not help a man that is destitute of a saving work, so as to mend his state. It is *believing in the Son of God* must do that. (2.) When they examine after a *justifying righteousness*, still inquiring after something *within* to trust unto, and looking *inward* to find out something to commend them unto God. This is at the bottom of many men's serious inquiries. (3.) When they are looking within for a *ground of faith*. In this lies one main difference between faith and hope; that *faith* being the first actings of a lost sinner's heart.

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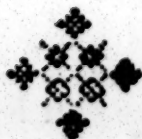
towards Christ the Saviour, has no ground but what is *without* us in the free invitation and promise of the gospel. Regeneration itself is not the *ground* of our believing in Christ, for we must believe *as sinners*. But *hope* respecting future good, having eternal life for its object, must have the work of faith for its ground, *the reason of that hope*, 1 Pet. iii. 15. Else a man will hope in vain. (4.) When they make it a *continual* work.— (1.) Without respect to those more *special times* that call for it, as when worldly frames prevail, and indwelling sin puts forth itself in a more than ordinary manner. (2.) Without respect to *other duties* that are to be performed. There is *believing* work, *repenting* work, &c. as well as self-examination, which some run altogether upon, and turn all they hear that way continually. But the generality are far enough from this extreme. (3.) Without coming to any *comfortable conclusion*, or indeed to any settled resolve, as to their soul-state. This in believers is their weakness, and their sin: yet it is not that unbelief which does most directly oppose the gospel. For as the object of faith is Christ, who is without us, and not the work of grace which is within: so the object of unbelief is the record of the gospel concerning Christ, which is without us, and not so much what is within, as, to question whether I am a true believer. Howbeit, the *ground* of this *uncertainty* is very much the not giving *Christ* his honour, by looking to and living on his *obedience* and *blood* alone; the not giving the *Spirit* his honour as *comforter*, looking to him for sealing to the day of redemption; the not living more by *direct* acts of faith: for hereby would sin wither and die, and grace be revived.

2. On the part of *ministers*, I must also testify, (1.) that it is usual to lay down such signs as may indeed touch the consciences of *grosser* hypocrites, who deceive others, covering secret wickedness by an outward profession: but are not at all suited to discover those more *secret* hypocrites, who, being upon a covenant of works, intend not to deceive any, but do cheat their own souls with a self-righteousness; who with much of nature-sincerity go about keeping the law. (2.) It is usual to lay down those things for signs that are very little *distinguishing*; and so slightly as not to discover what is *vital* and *spiritual* in every grace of the Spirit inquired into. There may be an endless round in going from one grace to another, while we mark not out something *vital* in every one. For faith, love, repentance, are best discerned by their own actings, by something *vital* in themselves. (3.) A neglect of directing souls unto immediate and *direct* acts of faith is too usual. Whereas the *exercise* of faith will afford an evidence oft times, when examination fails herein. We must *mix* our enquiries therefore with actings of *faith*, and by believing make it out that we have believed. (4.) A contempt, or at least a neglect of the *Spirit's immediate testimony*. The Spirit can bear witness by himself in an absolute promise. There is an ** intuitive* as well as a *discursive* assurance. It is indeed the believer only that is the subject of assurance; and that in the way of a spiritual and holy walk, or at least *now* sweetly disposed thereto; and the Spirit's work at such a time is discerned and felt upon the soul with no small clearness. And even in all
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our self-examinations, unless the Spirit is pleased to be a Spirit of *conviction* on the one hand, or of *consolation* on the other, souls come off without any advantage.

Happy will it be for the souls who are led by this blessed Spirit of truth into all truth, and kept from all extremes in the narrow way of faith and holiness, unto eternal life. *Amen.*

T H E E N D.



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